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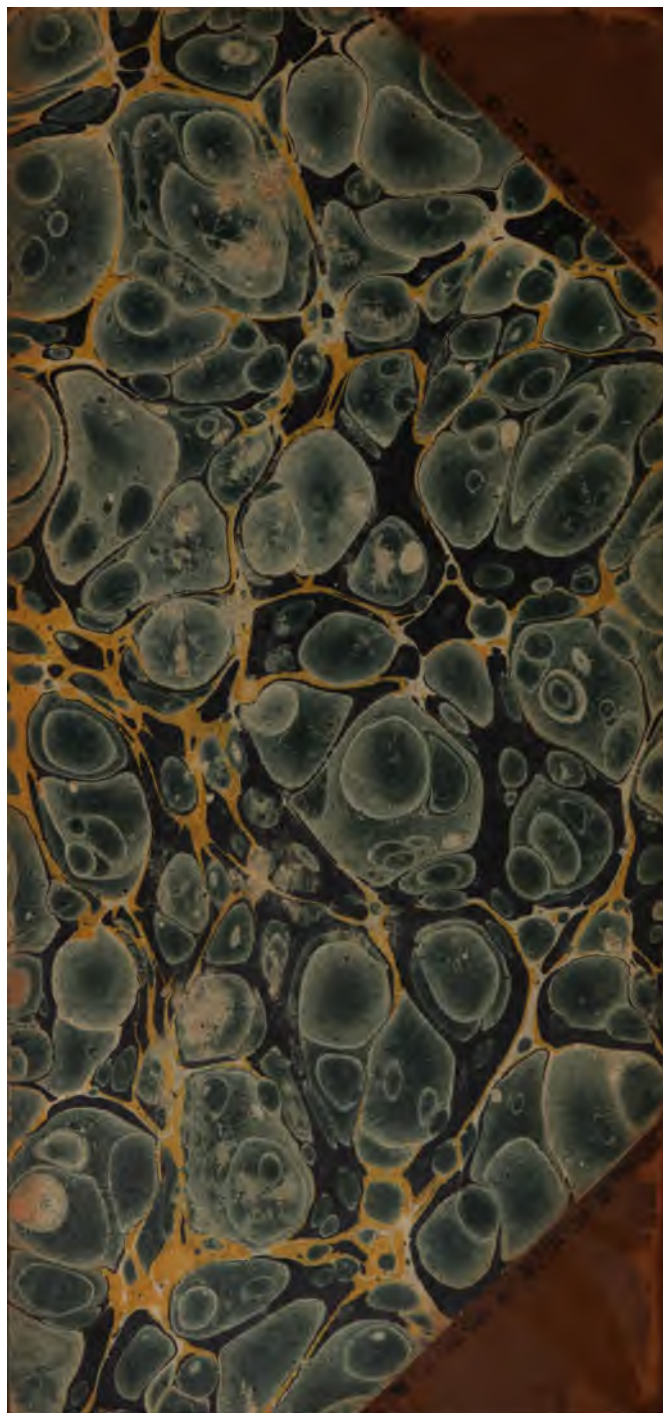
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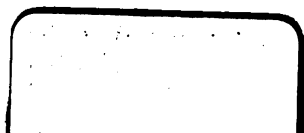
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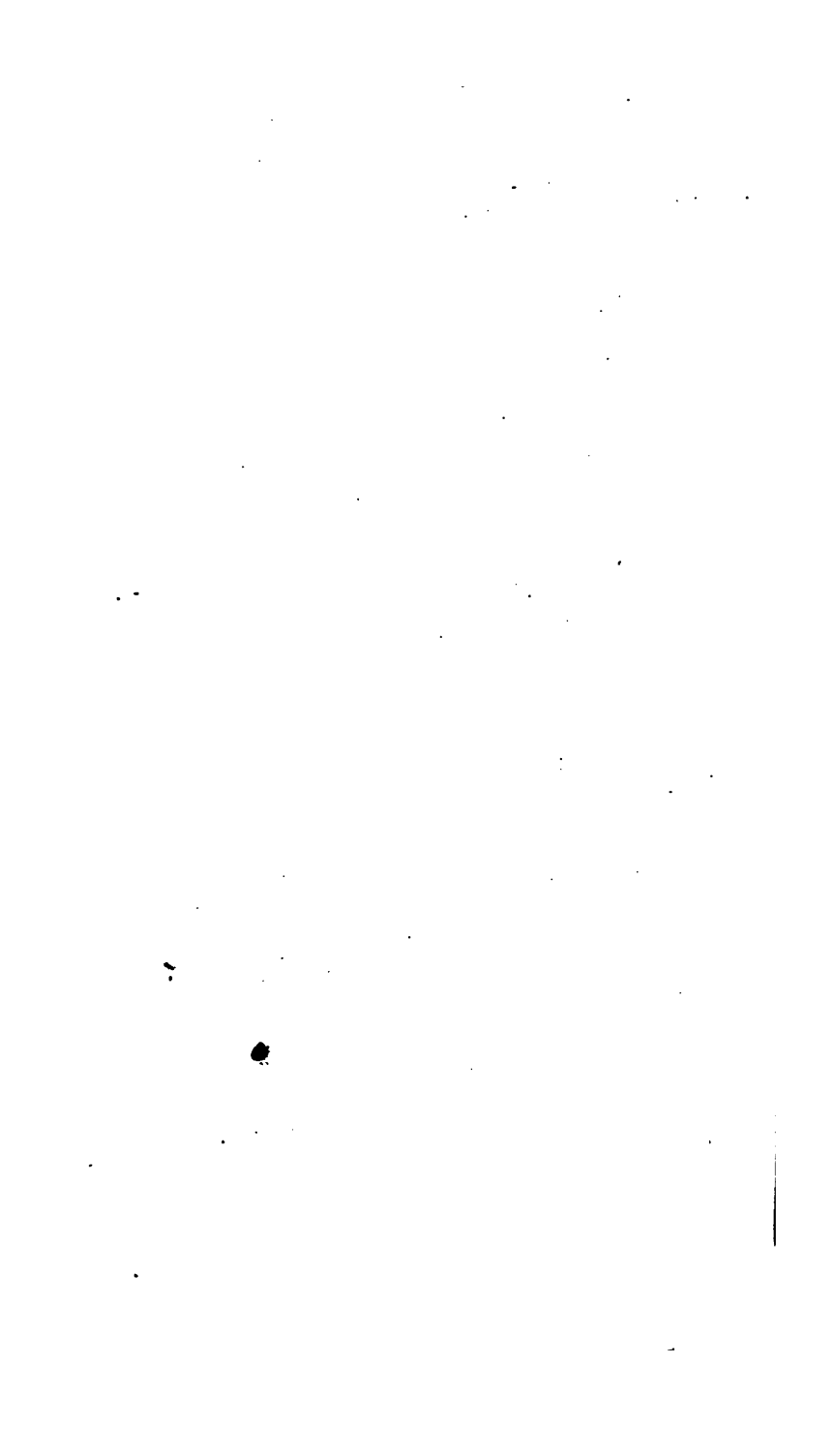
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**SACRED RECORDS,**  
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OF  
**OUR LORD AND SAVIOUR**  
**JESUS CHRIST:**

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NOTES HISTORICAL, GEOGRAPHICAL, CHRONOLOGICAL, AND  
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IN CONNECTION WITH HIM IN THE SACRED WRITINGS.

TO WHICH IS ADDED,

**A CONCLUDING CHAPTER,**

ON THE

**LEADING EVIDENCES OF REVEALED RELIGION.**

**Compiled from Various Authorities,**

BY

**J. SADLER,**

STOKE-UPON-TRENT, STAFFORDSHIRE.

**SECOND EDITION ENLARGED.**

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## PREFACE

TO THE

### SECOND EDITION.

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THE First Edition of this Work, comprising one thousand copies, having been disposed of in a few months after publication; the Compiler has endeavoured to improve and enrich this edition, with much important and interesting additional information; supplied by the following celebrated authorities:—F. Josephus; Godwyn's Jewish Customs; Dr. Prideaux's Connections; Dr. Paley's Evidences; Rev. L. Echard's Ecclesiastical History; Rev. T. H. Horne's Study of Scripture; Dr. Doddridge's, and Dr. A. Clarke's Comments; Rev. J. Brown's, and Rev. Richard Watson's Theological Dictionaries; Rev. E. Bickersteth's Scripture Help; Percy's Key to the New Testament; Letters from the East, &c.

Besides a connected view of our Blessed Saviour's History, this volume contains a select detail of illustrative particulars. The division into chapters, regards the several periods of the Divine Sojourn in the flesh; presenting opportunities, for suitably introducing Prophetical evidence, of our Lord's identity as the true and only Messiah;—the rise, and peculiar opinions of the various Jewish sects, alike inimical to each other, and to His sacred ministry;—the origin and design of the different feasts He attended at Jerusalem; together with the celebrity, and downfall of both city and temple; once, the favoured place of the Divine ministrations, and the glory and wonder of the whole earth:—also, some of the horrible facts attending the destruction of the whole Jewish polity, marking with terrible and signal verity, our Lord's emphatic prophecy.

An Historical, Geographical, and Explanatory feature pervades the whole work, in the form of note, to render Palestine both familiar and important to the reader; particularly distinguishing

those places, so greatly honoured by our Saviour's attentions and visits;—to give passing notices of the Romans, to whom the Jewish nation was then tributary;—particulars of curious Jewish manners and customs;—an account of the Sybils, tracing the origin of their information given concerning Christ;—interspersed with choice Sacred Poetry, bearing on the different subjects introduced.

To those persons engaged as Sunday School Teachers, wishing to pursue opportunities of research in Scriptural information—thereby, to render more efficient their truly useful office—the following pages will afford assistance. How desirable to impart to the young mind, the meaning of particular words and phrases that occur in reading the New Testament. Such knowledge is indispensable, whether it respects children or adults, in order to understand much that is delivered from the pulpit; which otherwise, must inevitably pass by unheeded: for where ignorance of these first principles prevail,

comparatively little good is to be expected by the set discourses of the Minister of Religion. Every person then, engaged in aiding our invaluable Sunday School institutions, does in a sense *Feed the flock of God*; and in proportion as they are well taught, depend the firmness—the durability, and the prosperity of CHRISTIAN TRUTH, in our highly-favoured country.

Therefore, *as a help* for those who have to teach others; and also to supply an interesting Religious volume for the generality of readers; the “Sacred Records” are presented in an enlarged form, a second time to the Public; in humble dependance, that the Almighty Teacher, the fountain, and foundation, of all wisdom, and knowledge, will render the work useful, and crown it with His Blessing.

J. S.

*December, 1855.*

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## TO THE READER.

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Page 55, line 4,—omit *and*.

- „ 73, „ 4,—read, *which* retained.
- „ do. „ 4,— „ *they* blended.
- „ do. „ 6,— „ *whom* for *which*.
- „ 143, „ 8,—from bottom, read, *one of the men*.
- „ 163, „ 14,—read, *to be* in a carnal.
- „ 181, „ 24,— „ pope *Innocent*.
- „ do. „ 25,— „ *John* of England, Frederick I. and  
Henry IV. of Germany, &c.
- „ 343, „ 15,— „ watch *with* Him.



SACRED RECORDS,  
OF THE  
HISTORY OF OUR LORD AND SAVIOUR  
JESUS CHRIST.

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CHAPTER I.

A.D. 1.—CENT. 1.

From the nativity of our Lord, to the beginning of the Gospel, and the first preaching of John the Baptist; containing twenty-eight years, and a few months.

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*The Roman consul Augustus, having shut up the temple of Janus,\* the third and last time, introducing an universal peace, after a reign of thirty-eight years, from the death of Julius Cæsar, entered upon his twelfth consulship, together with L. Sylla; in which year, being*

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\* Janus, was one of the heathen deities worshipped by the Romans, from whose name our first month January is derived. He is represented with two faces, as knowing the past and future. The gates of his temple were open in time of war, and shut in the time of peace; which was the case at the time of our Saviour's nativity, in token of an universal peace; when the Prince of Peace entered our world, which title the Redeemer bears. (Isaiah ix. 6.)

*determined to enquire into the strength, and riches of his dominions; he therefore issued a general edict, that all persons in the Roman empire, with their estates, should be registered at appointed places, to be taxed accordingly. For this purpose, Cyrenius was sent over to Syria, which included Judea, and king Herod's dominions, to enrol that part of the empire.*

THIS most memorable nativity, of all others in the history of the world, as recorded by the Evangelists, occurred in the following manner:—The sixth month, after Elizabeth, the mother of John had conceived; the angel Gabriel, who had been the messenger of such good news to Zacharias, was sent from God to Nazereth,\* a small city of

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\* NAZARETH, a small city of the Zebulonites in lower Galilee, about 70 or 75 miles north of Jerusalem, to the west of mount Tabor, and east of Ptolemais. It was built on a hill, and noted for the wickedness of its inhabitants. (Mark i. 9. John i. 46.) It was a place of some eminence for about 1200 years after Christ. Here is a convent, built over what is said to be the place of the annunciation; or, where the blessed Virgin, received the joyful news brought her by the angel. Here is also shewn, the house of Joseph; being the same, as the friars say, where the son of God lived for nearly 30 years in subjection to man: and not far distant from hence, they shew likewise, the remains of the synagogue, where our Lord preached his remarkable sermon, (Luke iv. 16;) when his countrymen were so exasperated, as to threaten his destruction from the brow of the hill now called the mount of precipitation; about a mile and a half from Nazareth, at the top of which was a stone, standing on the brink of the precipice, said to

Galilee; being charged with a most important commission to a virgin, who was contracted (according to the Jewish method of espousals,) to a man named Joseph, a descendant of the royal house of David; which illustrious family was now reduced to so low a condition, that Joseph followed the employment of a carpenter; and the virgin's name was Mary, of the same lineage. The angel, surrounded with heavenly brightness, standing before her, said, "Hail! O thou distinguished favourite of heaven, for the Lord is with thee; and will manifest His condescending goodness in a manner, which shall oblige all around thee to acknowledge, that thou art the most blessed among women."

The pious virgin, when she saw the angel, and heard his message, was much disturbed; and not thinking herself worthy of such a heavenly distinction, reasoned with herself, what kind of salutation this could be: the angel to dispel her fears and doubts, said unto her again, "Fear not Mary, for I am a messenger sent from heaven to tell thee, that thou hast found favour with God; therefore, observe it

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be the place, whence our Lord was designed to be thrown. Here was once a splendid church built by the empress Helena, mother of Constantine the Great, in memory of these transactions, but is now lying in ruins.



with due regard, for at the proper season, thou shalt bring forth a son, and shall call his name **Jesus**, the divine Saviour ; who will come to save men from the tyranny of sin. He shall be incomparably great and glorious, and be called the son of the most high God ; and the Lord shall give Him the throne of David his father, so that like him, He shall be the sovereign of God's chosen people, and possess that extensive empire promised to the seed of that holy patriarch. (2 Sam. xii. 12, 13. Psalm ii. 7, 8, and cxxxii. 11, 12.) And He shall inherit the kingdom, with this superior glory, that whereas David is now sleeping with his fathers ; this exalted Prince, shall rule over the house of Jacob, even all the true Israel of God, for ever : and though the most potent monarchies of the earth will decay ; yet, of His kingdom, there shall be no end." (Psalm lxxii. 17. Isaiah ix. 7. Daniel vii. 14.)

After the departure of the heavenly messenger, Mary, to communicate the vision to her cousin Elizabeth ; took a journey of eighty miles from Nazareth, to a city in the hill country of Judea, where Elizabeth dwelt.

Arriving at the house of Zacharias, and saluting Elizabeth ; she, by the influence of the Spirit, delivered in the following language, the transports of

her soul :—" O thou blessed among women, and O blessed Son whom thou bearest ;—whence is this favour, that the mother of my Lord should come to me? for as soon as thy salutation struck my ears, the child leaped within me. Blessed art thou who hast believed, for whatever has been told thee from the Lord, shall be accomplished!" Then Mary, mingling her joyful thanksgivings with those of her cousin Elizabeth, said, " My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for He hath regarded the lowliness of his hand-maiden. For behold, from henceforth all generations shall call me blessed. For He that is mighty hath magnified me, and holy is his name. And his mercy is on them that fear Him, throughout all generation. He hath shewed strength with his arm, and hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and hath exalted the humble and meek. He hath filled the hungry with good things, and the rich, he hath sent empty away. He, remembering his mercy, hath holpen his servant Israel, as he promised to our forefathers, Abraham, and his seed for ever."

In these words, the blessed Mary discovers such a sense of the Divine favour conferred upon her; that it appears, she was indeed full of grace.

The magnificat, (the Latin term for Mary's thanksgiving song,) was so esteemed by the primitive Christians, that they used it as a part of their devotions; and hence, it is continued down to the present day, as proper language, to express the affections of a devout mind. Mary, abode with her cousin Elizabeth about three months; and then returned to Nazareth.

In consequence of the edict of Augustus, the Roman governor, Joseph and Mary, being both of the tribe of Judah, and family of David; were obliged to remove from Nazareth, and take a journey of sixty miles into Judea, to be registered in Bethlehem.\* At the commencement of the

\* BETHLEHEM, (the house of bread,) was a small place, yet the mother city of the tribe of Judah, about six miles south-west of Jerusalem, (the city of Benjamin;) it was formerly called Ephrath, or Ephrata. (Gen xxiv. 19.) It was the city of Boaz. (Ruth ii. 2.) and fortified by Rehoboam. (2 Chron. xi. 6.) In Matthew ii. 1—5, it is called Bethlehem of Judea, to distinguish it from another town of the same name, situated in lower Galilee, and mentioned in Joshua xix. 15.—In Luke ii. 4, it is called the city of David, because David was born there. (Compare John vii. 42, with 1 Sam. xvii. 12.) This city, though not considerable for its extent or riches, is of the greatest dignity, as the appointed birth-place of the Messiah. (Matt. ii.—vi. Luke ii. 15.) The inn, where Joseph and Mary retired, was probably, (as called by the Turks,) a caravanserah, where guests were received gratis. The ancient writers, mention the birth of Jesus Christ to have happened in a cave cut out of a rock, used for the accommodation of cattle;

thirty-seventh year in the reign of Herod, Joseph and Mary arrived at Bethlehem ; where the great conflux of people, had already so filled the inns and houses, that they were obliged to repair for lodgings to a stable ; and in this mean place, the blessed Virgin gave birth to her Holy babe, wrapped him in swaddling clothes, and laid Him to rest in the manger. Thus, the decree of a heathen emperor, was rendered subservient to the accomplishment of the decrees of heaven. What a striking instance, of the infinite condescension of our Lord, who commenced His life among beasts, and spent His last moments among thieves !\*

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and travellers describe the place, which is still visited by pilgrims, as having three convents remaining ; of the Latin, Greek, and Arminian friars, the doors of which open to the chapel of the Holy-manger. A few yards from one of these convents, is shewn the grotto of the blessed Virgin, with which is connected truly ridiculous stories. About half a mile out of Bethlehem, eastwards, the pious may indulge themselves in the field, where according to tradition, the shepherds watched their flocks ; when they received from heaven the glad tidings of the Messiah.

\* *Sacred Chronology*, has generally been referred to some of the following points of time :—1. The creation of the world, by which all other epochs are regulated. 2. The deluge, in the year 1656 ; before Christ 2344. 3. The building of Babel, and confusion of tongues, about the year 1800 ; before Christ 2200. 4. The calling of Abraham from Haram in 2083 ; before Christ 1917. 5. The departure of the Israelites from Egypt, in 2517 ; before Christ 1483. 6. The dedication of the temple, 3001 from the creation ; before Christ 999. 7. The end of the Babylonish captivity in

Jesus, thou man of sorrows born,  
 To suff'ring here below ;  
 To toil thro' poverty and scorn,  
 Thro' weakness and thro' woe.

If gaily cloth'd, and proudly fed,  
 In careless ease we dwell ;  
 Remind us of thy manger bed,  
 And lowly cottage cell.

If press'd by penury severe,  
 In envious want we pine ;  
 May conscience whisper in our ear,  
 A poorer lot was Thine.

*Rev. T. Cottrell's Selection.*

Notwithstanding the privacy, and obscurity of the place, where our Saviour made His first en-

3468 ; before Christ 532. 8. The nativity of our blessed Lord, in the year 4000, or 4004 ; according to the established, though erroneous method of computation ; occasioned by a mistake that happened among Christians in the year 527 after the nativity ; a time when learning was at its lowest ebb in Christendom.

The *Nativity*, according to Archbishop Usher, took place in the 39th year after the death of Julius Cæsar, by assassination ; 4000 years after the creation and fall of man, and four years after the temple was re-built by Herod. Augustus, and L. Sylla, being consuls of Rome ; under which power the whole Jewish nation then was tributary : this is the truest æra that can be found of our Saviour's birth, beginning just four years before the customary computation. But, to avoid confusion, the succeeding chronology is adapted to that now used in Christendom. The day, according to the most received accounts, was the 25th of December ; though some great men, as Mede, Lightfoot, and others, place it at the feast of Tabernacles, in September. The year falls in exactly with the time, when an old tradition of the Jews, places the beginning of the days of Messiah. *Dr. Prideaux.*

trance into the world; the same night, God was pleased to make a most magnificent revelation of Him, to some poor shepherds, attending their flocks, in the vicinity; to whom an angel appeared, surrounded with most refulgent rays of glory; while, to dispel their great consternation, and remove their fears, the angel assured them, that he brought such news, as should prove the infinite joy of all people: for a Saviour was born, that night in Bethlehem, who was Christ the Lord, (thus intimating, that He was the anointed of God; which the name Christ, signifies;) and also telling them, to prevent their expectation of an earthly prince, that they should know His person, by being wrapped in swaddling clothes, and lying in a manger. After this, there appeared an innumerable celestial company, hymning forth the triumphant doxology,—Glory to God in the highest, peace on earth and good-will to mankind. Thus, the angels sung at the creation of the old world; (Job xxxviii. 7,) so much the more did they, at the beginning of the new creation, for the redemption of fallen man.

When the angels had departed, the overjoyed shepherds immediately hastened to Bethlehem, where they found the Infant in a manger; with

Joseph and Mary, as the angel had informed them : and praising God, they returned, and published what they knew concerning the Child, to the exceeding amazement of all that heard them ; but Mary kept all these things secret, as the subject of her private meditations.

Joseph and Mary, being exact observers of the law of Moses ; to testify that the Child was a descendant of Abraham, on the eight day they circumcised Him, (Lev. xii. 3,) and according to the appointment of the angel, Gabriel, they called His name Jesus. (Luke ii. 8—21.) Jesus, the same as Jehoshua, or Joshua, one that would render Israel happy and safe, a name at which every knee should bow, and every tongue confess, that He is Lord to the glory of God the father. (Phil. ii. 10—11. Heb. i. 6—8.) Joseph and Mary, having punctually observed the law of circumcision, were equally exact in the performance of two other commandments of the law ; the one, concerning the purification of mothers, and the other, the presentation of their first born child to the Lord. (Exd. xiii. 1—2. Lev. xii. 1—2.)

In the great passage of the temple, between the court of women, and the court of Israel, was the child Jesus presented to the Lord ; delivered into

the hands of the priest, and redeemed according to the law, by five shekels of the sanctuary.\* At the same time, a holy man named Simeon, who had long waited for the redemption of Israel, even the consolation of those Jewish people, who were looking for the promised Saviour: this good man, now excited by Divine inspiration, took the holy Infant into his arms, and praised the Almighty, imploring, that he might be dismissed this world, since he had beheld the Salvation designed for all nations; a light to illumine the Gentile or Pagan world, as well as to be the glory of the Jewish people. Then turning to the astonished parents, and blessing them, he declared to Mary, that this child should be the occasion of the ruin or happiness of many Israelites; and a mark, at which obdurate sinners would level their malicious persecutions; which, though they should prove the discovery of many hearts, yet, like a sharp sword, would pierce her very soul with sorrow.

That the Divine testimony, concerning our Lord, might be ratified in the temple, by two witnesses of both sexes; about the same time came Hannah, an ancient widow, of eighty-four years, of the tribe of Asher, noted for her constant attention

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\* A shekel of the sanctuary, was worth 2s. 3d. of English money.



to the temple ministrations, and her frequent fastings and prayers; she likewise, by a prophetic spirit, gave God thanks for His infinite mercy, by testifying, that Jesus was the Messiah, and declared the same to all in Jerusalem, who waited for His coming. (Luke ii. 25, 35).

Thus, was the only begotten Son of God presented in His own temple; by which was verified the prophecy of Haggai (2, 9) that the glory of the latter house, should be greater than that of the former, destroyed by Nebuchadnezzar, A.M. 3146—(Ezekiel vii. 20, 22, and xxiv. 21. Jer. lii. 12, 16.) The former temple built by king Solomon, was so vastly superior to the latter, erected by order of Cyrus, under the direction of Zerubbabel and Joshua the High Priest; that the old men, who had seen the former, and lived to behold the latter, lamented exceedingly.

After the legal performances at Jerusalem, Joseph and Mary, with the child Jesus returned to Bethlehem, and there continued till ordered by God to remove. Scarcely however, had they returned, when king Herod,\* was alarmed with a new and un-

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\* HEROD the Great, was the son of Antipater and Cypros, and brother of Phasaël, Joseph, and Pheroras, and of a sister called Salome. His father, is by some said to have been a Jew; by others a heathen; and afterwards a Jewish proselyte. Herod was born 70 years before our Saviour, and his father, with the High priest's consent, gave him the government of Galilee. He cleared the country infested by a thievish banditti, and apprehended Hezekiah their captain; but the Jews, who were jealous of Antipater's authority, and of Herod his son, instigated Hyrcanus the High priest to

expected event, of the arrival of certain learned astronomers, or magicians, from Arabia; who, having seen an extraordinary star, and understanding by some prophecy, (probably that of

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cite him before the Sanhedrim to answer for his conduct. Herod attending with his chosen troops, his judges were so terrified that none of them durst speak, except Sameas, who laid the blame of Herod's misconduct on Hyrcanus and the judges, for permitting him to assume too much power. Hyrcanus, however, observing that the judges, though afraid to speak, were disposed to condemn him, deferred bringing the matter to a sentence that day, and advised Herod to make his escape in the night. He retired to Sextus governor of Syria, and was by him intrusted with the government of Cœlo-Syria. To avenge his affront, he marched an army to besiege Jerusalem; but his father and brother prevented him.—A.M. 3963. When Mark Anthony was at Daphne near Antioch, an hundred principal men of the Jews brought accusations against Herod and his brother Phasael; but Hyrcanus the High priest, (who had promised Herod, Mariamne his granddaughter in marriage,) being asked his opinion, represented the two brothers as better qualified, to govern the Jewish state, than their opposers. Hereupon Anthony made Herod and his brother tetrarchs; and had killed fifteen of their principal adversaries, had not Herod petitioned for their lives. Not long after, Antigonus the son of Aristobulus, invited the Parthians to his assistance, and obliged Herod to flee the country, who went to Rome, but had not long been there, when Anthony and Augustus prevailed upon the synod to declare him king of Judea, and Antigonus an enemy to the Romans. Returning to Judea, and assisted by Lucius the Roman deputy in Syria; Herod, after three years' war, took Jerusalem and acted as king. Being disqualified, to hold the double office of High priest and king, as the Maccabees had done for some ages; he therefore made Ananel High priest, but quickly turned him out, to make way for Aristobulus, the brother of his wife Mariamne, to whom the High priesthood belonged; but the Jews

Balaam's, Numb. xxiv. 17,) that this signified the birth of the Messiah promised to the Jews; they travelled to the metropolis of Judea, to enquire after the new-born Prince, that they might testify

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greatly respecting him, Herod about a year after, caused him to be drowned in a bath.

After the ruin of Mark Anthony, Herod was obliged to implore the clemency of Augustus; when he met the emperor at Rhodes, and frankly told him, he had done all he could for Anthony his benefactor, and was now ready to do the same for him; if he allowed him his favour, and permitted him to retain his kingdom. Charmed with his open frankness, Augustus granted his desire. His kingdom was now tolerably quiet, but he was plagued with wretched family disorders. He passionately loved Mariamne; but she, disgusted with the murder of her brother, as heartily hated him. His mother and sister persuaded him to murder Mariamne, and he had scarcely done it, when he was almost frantic with grief. Recovering, he ordered Mariamne's mother to be killed, as she had too easily credited the report spread of his death. To divert his tormented mind, he applied himself to building, and instituting public sports. To ingratiate himself with the Jews, he rebuilt their temple, and rendered it exceeding stately and glorious. He sent his two sons by Mariamne, Aristobulus and Alexander, to be educated at Rome. Soon after their return, he married them. Aristobulus, to Bernice, the daughter of Salome his sister; and Alexander to Glaphyra the daughter of Archelaus, king of Cappadocia.

Herod's preference for his son Antipater, whose mother was but of mean birth, exasperated both his other sons against him; but by means of Augustus, and afterwards of Archelaus of Cappadocia, a reconciliation was twice effected between him and them; however, Salome, and Antipater, never rested till they instigated Herod to destroy them. Having rid himself of his brothers, Antipater next resolved the death of his father. To hide his hand in the conspiracy, he retired to Rome; but the plot being discovered, he

their homage and adoration to Him. Their public appearance, character, and open enquiry for Him, as king of the Jews, excited great consternation in Herod, and commotion in Jerusalem. (Matt. ii. 1, 8.) Thus did God please to manifest the birth of his son, by supernatural means; not only to the Jewish shepherds, but also to the Gentiles or Heathens,\* as these magicians were; but by different methods, as well as to different under-

was imprisoned on his return. Herod was in a languishing way, when the wise men informed him that the Messiah was born. How barbarously he acted on that occasion is above described.

Some young men, supposing Herod was dead, pulled down the golden eagle, which he, in honour of the Romans, had erected over the principal portal of the temple; for this he ordered forty of them to be burnt alive. His distemper still increasing, his body rotted and bred worms, and was marked with intolerable malady. To prevent the Jews rejoicing at his death, he convened all the great men of the kingdom and shut them up in the circus at Jericho, where he then was; and with tears constrained his sister Salome, and Alexander, to promise to put them to death the moment he should expire: but they did not execute this horrid device. In agony, he attempted his own life, but was prevented. The outcry on this occasion, made the family believe him dead. Antipater in prison hearing it, begged his keepers to allow him to escape, when they informed his father, who ordered his immediate execution, A.M. 4002. In five days after Herod died, aged seventy, having reigned 37 years. He had fifteen children; and left his kingdom to Archelaus, the worst; Gaulonites, Trachonites and Batanea to Philip; Galilee and Perea, to Herod Antipas. (Matt. ii. 22. Luke iii. 1.) *Rev. J. Brown.*

\* See at the end of Chapter VII. an account of the most probable origin of the heathens' information of Christ.

standings and qualities: the former were poor illiterate men, but acquainted with the true worship of the Creator, had an angel for their guide: the latter, learned philosophers, contemplating the creature, had a star for theirs.

Herod, resolving either by policy, or force, to destroy his supposed rival, immediately assembled the Sanhedrim, or Jewish council (Numb. xi. 16), and demanded of them, the place where the Messiah should be born. They readily answered, at Bethlehem in Judea, alledging the sense, though not the express words of Micah's prophecy, (chap. v. 1, 2.) Herod next privately sent for the astronomers, and carefully enquiring of them the exact time of the star's first appearance, dispatched them to Bethlehem, to make diligent search for the young Prince, and upon discovery, ordered them to bring him word to Jerusalem, that he might, (as he hypocritically said,) also go and pay him adoration. Having received Herod's instructions, they departed toward Bethlehem, and in their way thither, were surprised, and comforted, with a renewed appearance of the same miraculous star, that had conducted them to Jerusalem, and which directed them to the place where the holy family were lodged. Entering the mean abode, and finding the infant Saviour; with His mother; without

despising His poor appearance, the wise men fell prostrate to the ground and adored Him. And having brought with them, the richest products of their own country, they humbly presented to Him gold, and precious odours of frankincense and myrrh. (Matt. ii. 9, 11.)

Lo ! in the east appears a light,  
In eastern skies unseen before ;  
The wise men hail the welcome sight,  
And seek the mystery to explore.

These ancient sages, led from far,  
Began their doubtful anxious way ;  
Nor rested, till the wandering star  
Stood o'er the place where Jesus lay.

They came, they saw, and they adored ;  
Each costly treasure they unfold ;  
And offer to their infant Lord,  
Their myrrh, their frankincense, and gold.

The eastern strangers, intended to have returned to Herod ; but God, who knew that tyrant's heart, by a nightly vision prevented, and directed them into their own country by another way ; and an angel informed Joseph of Herod's bloody design, ordering him to arise, and take both mother and son with him, and flee into Egypt,\* and remain

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\* EGYPT, an ancient kingdom, situated in the north-east part of Africa. This country was formerly one of the most celebrated

there until further notice. (Matt. ii. 12, 13.) Joseph with his wife, and the infant Jesus, immediately proceeded on the journey of about two hundred miles ; the late present of gold, being of especial use in defraying their expences. Our Lord thus began, to take possession of His promised inheritance of the Gentiles, (Psalm lxxii. 9,) for at their first arrival in Egypt, (as may be collected from Eusebius and Athanasius,) on being carried into a temple at Hermopolis, in the province of Thebais, the idol gods fell down, like Dagon before the ark, (1 Sam. v. 3,) and remarkably verified the prophecy of Isaiah, (chap. xix. 1,) that the Lord should come into Egypt, and the idols would be moved at his presence.

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in the world ; and is said to have contained 20,000 cities, but is now almost totally divested of its ancient grandeur, the inhabitants being so degenerated, and sunk in such a state of ignorance, that we can scarcely believe it to have been once the seat of learning, and the arts. The celebrated river Nile, runs throughout from south to north ; and its overflowings cause a remarkable fertility. In lower Egypt, they have sometimes rain, but not often ; so that they principally depend on the water of the Nile for nourishing the fruits of the earth. The air of Egypt is rendered unwholesome in April and May by the blowing of the hot winds. Several Christian states, besides England, have consuls, or ambassadors at Cairo, the capital city ; and since the Ottoman, or Turkish emperors, have had dominion of this kingdom, they have governed it by a viceroy, who is styled the Bassa of Grand Cairo. The inhabitants are a mixture of many nations, so that accurately to describe them would be impossible.

Herod, after having some time impatiently waited for the return of the eastern strangers; disappointed at finding his subtle designs destroyed, became violently furious, and resolving to effect that by open severity, which he could not accomplish by policy, he immediately sent forth his soldiers to Bethlehem, and the adjacent towns, to commit a dreadful massacre of all the children, that were two years old and under: thus certainly to include more than the whole time, from the first appearance of the star to the eastern astronomers; an action, surpassing in barbarity all belief, had not Herod been its contriver. This deplorable cruelty occasioned such lamentations and bewailings, that the Evangelists have mentioned the sorrows and bemoanings in Ramah,\*

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\* Ramah lay near Bethlehem, in the tribe of Benjamin, the youngest son of Jacob; and who, with Joseph, were the only sons Jacob he had by Rachel. As soon as Rachel was delivered of Benjamin she died, being on a journey with her husband, from Bethel to Bethlehem; (Gen. xxxv. 16, 17,) on which account, the murder of the innocents is elegantly represented by the mourning of Rachel, as from her, the Benjamites of Rama sprang. In the road from Jerusalem, to travellers, is shewn Rachel's tomb, but certainly not the tomb first erected by Jacob, for it appears a modern Turkish structure. The Greek church, and Abyssinians compute 14,000 children to have been slain. This, and other barbarities of Herod to his own family, caused the Roman emperor Augustus to declare, that he would rather be Herod's hog than his son; for the religion of his country was a security for swine; but no religion



by Rachel, noticed by Jeremiah (xxxi. 15) concerning the Babylonian captivity, as having at this time a more eminent completion. (Matt. ii. 17, 18.)

We are not told in the Gospels, how long our Lord continued in Egypt; but only, that it was till after the death of Herod; however, let it be noticed, how God prevented the cruelty of that tyrant being exercised upon Him, by the retirement of the sacred family. Jesus was the only child he sought to kill; but was the only child that escaped his fury! Herod, did not long survive this barbarity to the innocents: for after his death, and settlement of the affairs of Palestine by Augustus; God recalled his Son out of Egypt, by an angel in a vision; informing Joseph of the death of Herod, who had sought the Child's life, ordering him to take Jesus, with his mother, and return into the land of Israel; thus fulfilling the prophecy of Hosea, (chap. xi. 1,) out of Egypt have I called my son. On arriving in Judea, Joseph being informed of the return of Archelaus from Rome, and of his governing that part of the country, and

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could secure his child. Here is worthy to be noticed, the contrast of character between the Jewish king, and the above-named emperor, a heathen ruler; for when he heard of the appearance of a great prince, to whom all the world should pay adoration; he refused the title of lord then offered him, while the other tried the most cruel means to destroy Him!

knowing his natural cruelty, and his near relationship to Herod, he feared to settle there. But being directed by God in another vision, he turned into the dominions of his brother Herod Antipas, in Galilee, and came to his former habitation at Nazareth; where the wonderful occurrences, connected with our Lord's birth were unknown; and which, being a mean place, it afterwards caused him to have the reproachful title of a Nazarene,\*

\* There are two kinds of vows mentioned in the old Testament, 1, The *Cherem* or irremissible vow, the most solemn of all; and accompanied by a form of execration. This vow, is nowhere enjoined by Moses. It consisted in devoting to God, hostile cities, of which the history of Jericho furnishes an example (Josh. vi. 17, 24, and vii. 1, 26.)

2. The common vows, were divided into two sorts:—First, vows of dedication, Secondly, vows of self-interdiction, or abstinence.

1. The *Neder*, or dedication vow, was when a person engaged to bring an offering to God; or dedicate anything to Him.

2. Vows of *self-interdiction* or self-denial, were those of abstinence; such as to abstain from wine, food, &c. This may be referred to the Nazariteship mentioned (Numb. vi.)

The Nazarites among the Jews, of whom John the Baptist was one; consisted of men and women, who engaged themselves by a vow, to abstain from wine and all intoxicating liquors; to let their hair grow without cutting or shaving; not to enter any house polluted by having a dead corpse in it; not to be present at any funeral. The ceremonies of the consecration of a Nazarite were many, and took up a considerable time; yet, if any one happened to die in the presence of a Nazarite, the Nazarite was obliged to repeat the whole formality, of his or her initiation. Some were perpetual Nazarites, being consecrated by their parents, and obliged to keep their vows of abstinence and separation all their lives. Of

according to several prophecies mentioned by St. Matthew which represent Him as a Nazir, typified by Joseph and the Nazarites ; or as the Netzer or branch of the Notzer or preserver of men. The Jews called his followers Nazarenes, (Acts xxiv. 5.) This, contributed to our Lord's sufferings ; and likewise served, to confound the wisdom of the haughty Scribes and Pharisees ; who, for their contempt of the late transactions, and other crimes, were justly hardened and blinded in their understandings. (Gen. xlix. 26 ; Numb. vi ; Isaiah xi. 1 ; Job vii. 20 ; Matt. ii. 23.)

Jesus was now about two years of age ; and of Him, or his parents, for ten years afterwards, there is no other certain account, than that they annually

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this kind were Sampson, and John the Baptist, as may be collected from their histories.

Others were only voluntary devotees for a time ; at the end of which, being released from their vow by the priest, they might again drink wine, and live without reserve, as before they took the obligation upon them. We find that St. Paul, put himself under such a temporary vow ; at the expiration of which he had his hair cut at Cenchrea, a port of Corinth, leaving the other forms of his releasement till his arrival at Jerusalem ; as was usual with persons who travelled, while they were bound by a tie of Nazariteship. It was deemed meritorious, in those who were not in a condition, to put themselves under such a vow, if they contributed to the expense of the sacrifices and offerings of those who did. And Josephus, in order to magnify the zeal of king Herod Agrippa, mentions his having caused several Nazarites to be shaven ; that is, paid the charges of their disengagement from their vows.

repaired with Him to Jerusalem, at the feast of the Passover. In his twelfth year, He began to shew some extraordinary rays of wisdom; for Joseph and Mary, having performed the usual ceremonies of that feast, tarried, according to custom, the whole seven days; and returned with great numbers of their neighbours, and acquaintance towards Galilee, accidentally leaving Jesus behind them at Jerusalem. Supposing He had joined with the multitude, they travelled a day's journey, and at night, made a diligent search for Him among their friends, but without success. Their fears, caused them to return hastily to Jerusalem, and make all possible enquiry after Him there. On the third day after they had missed Him, to their great surprise they found Him in one of the rooms of the temple, sitting among the learned doctors and masters of Israel, hearing and propounding to them questions; which He did in such a manner, as to cause the astonishment of all His auditors, who were confounded at the ripeness of His understanding and answers. On His mother stating with what impatience they had sought Him, and blaming Him for so alarming them, He answered, why was this search? Did you not know, that I must be employed in the service of my father? However, they did not then understand his

answer; but Mary carefully lodged all His words in her heart. Jesus, returning home to Nazareth with His parents, lived in subjection to them, and as He increased in stature, so the faculties of His mind became enlarged with the plenitude of wisdom; whereby He increased in favour with God and man, (Luke ii. 41, 52.)

The Evangelists, merely hint at our Saviour's employment from His twelfth year, till the first preaching of John the Baptist, which occurred about His twenty-eighth year: however we may collect from them, as also from other writers, that He was occupied with Joseph in the trade of a carpenter, till the time of His manifestation to the world as the Messiah; which appears from Mark vi. 3, where He is called in contempt, the carpenter's son; and we may also infer, from the rude treatment of His townsmen the Nazarenes, as also from the silence of the Evangelists as to His actions; that, though He grew in favour with God and man, yet He lived in obscurity, and showed no miraculous marks, to distinguish Himself from the rest of the world, till the time of his manifestation. Such was the mean and obscure origin of the blessed Jesus; who, instead of being taught in the most famous schools of the rabbins, or brought up in the temple among the priests, submitted to earn His bread by

bodily labour, and live in similar circumstances with the poorest servant. An instance, alike of the most amazing condescension and benignity, and of the most surprising wisdom, and understanding ; for He who was to be the example and guide to reform mankind ; showed them the most perfect instance of humiliation ; and while He was to be the wonder as well as the Saviour of the world, yet He refused all assistance of human learning, that His knowledge and His works might appear more manifestly of supernatural origin.

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OF JOHN THE BAPTIST, THE FORE-RUNNER OF OUR LORD.

*The compiler, in giving the following notice of John the Baptist, has introduced most of the circumstances of that holy man's life ; although several of the incidents will appear in the thread of the history of our Saviour which follows.*

John was the immediate fore-runner or messenger of our blessed Saviour ; for, such a most exalted and glorious personage was not to be manifested in our world, without a most suitable and conspicuous notice. Therefore John was the immediate offspring of a Divine interposition, in order more suitably to be the announcer and messenger of God's great salvation, (Isa. xl. 3. Mal. iii. 1.)

His office was moreover described under the character of Elijah; and for the accomplishment of these prophecies, the birth of John preceded that of our Lord's; who in every thing was to be according to His name, wonderful, (Isa. ix. 6.) This Elias of the New Testament, was the son of Zacharias, an aged priest, and the long barren Elizabeth; and his birth and work were foretold by the angel Gabriel.

When David had appointed the service of the temple that was to be built, he divided the priests into twenty-four courses, who were to officiate by turns; every course beginning on the Sabbath-day, and continuing for a week. Zacharias was of the course of Abia, and in this manner he was attending the duties of his office in the temple, when God revealed to him the conception of his wife Elizabeth. Going into the sanctuary, to make the daily oblations, and while the people stood praying in the court without, he saw the angel standing on the right side of the altar, whose heavenly appearance struck him with amazement. The angel then addressed him saying, fear not Zacharias, for God hath sent me to tell thee, that thy prayers which thou hast so often poured out before Him for a child, are now heard; and thy wife Elizabeth shall bear a son, and thou shalt call his name John. He shall be an occasion of great joy to thee, and

many of the people of God ; and moreover, be set apart for an especial office ; and therefore, shall abstain from wine and strong drink, and live after the abstemious manner of the Nazarites, and be filled with the Holy Ghost from his birth. And, as he is to be the forerunner of the Messiah, he shall be endowed with the power and spirit of Elias, to convert many of the Jews. He shall reconcile father and son, (at present divided about religion,) and lead them all to one master, even the Messiah, who, when He comes, shall find a people prepared for His ministry.

Zacharias hearing all this, and reflecting on the probability of the predictions, (Luke i. 18, 19, 20,) could not comprehend how they were to be verified ; which made him demand of the angel a sign. The angel began to reprove him for unbelief, saying, he was Gabriel, an angel of God, commissioned with these glad tidings ; and as a punishment for his want of faith, told him he should be deaf and dumb, till the things spoken of came to pass, which would certainly be fulfilled in their proper season. The people, who were waiting in the court of Israel, for the return of Zacharias, wondered at his tarrying in the sanctuary longer than usual. But at length coming out, he found himself deprived of speech, according to the prediction



of the angel ; for on the people speaking to him, he could only make signs ; when, they perceived he had seen a vision.

The week of Zachariah's ministration expiring, he returned to his house ; and not long after, Elizabeth retired in private for five months, and thus made a secret of her conception ; but gave thanks to God for taking away her reproach for barrenness : and in due time, she brought forth a son, as the angel had promised ; her neighbours, and relations rejoicing with her on the occasion. The eighth day, when the child was to be circumcised and receive a name, according to the Jewish custom ; the relations agreed to call him Zacharias, after his father : but he making signs for a table, wrote the child's name John ; to the wonder of his friends : John (signifying the grace or gift of God,) was however the most fit name for him, who had the heavenly honour to prepare the way of the Lord, and usher His grace into the world.

Zachariah, had no sooner written the name of his son, than he recovered his speech and hearing ; and predicted our Lord's appearance and work ; and also the immediate office of John his son, in the following animating terms, saying, "Blessed be the Lord God of Israel, who hath visited and redeemed his people by a mighty Saviour, from

the family of David, as before revealed to Abraham and the holy prophets; that mankind, might be rescued out of the hands of their spiritual enemies, and be enabled to serve Him without fear, by walking before him in righteousness, and true holiness." And then speaking of his own son he said, "And thou child, shalt be called the prophet of the most High, to go before the face of the Lord, to give knowledge of salvation to His people, for the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us: to give light to them that sit in darkness, and in the shadow of death, and to guide our feet in the way of peace.

From his infancy, John was endowed with the Holy Ghost; and through his whole life was a Nazarite,\* drinking neither wine nor strong drink. (see Numb. vi.) After spending his earliest years in his father's house, he retired to the desarts, where he was occupied in meditation and prayer, to his 30th year, and lived on locusts;† his gar-

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\* See the preceding article on the vows of the Nazarites.

† Commentators have exercised their ingenuity to prove that the Baptist ate these insects. But the word in the original, signifies also *buds*, or *pods* of trees; as several learned men have proved. And every one must suppose, that the Baptist lived on a food easy to be made ready, and probably that which nature itself furnished to his palate. Besides, locusts are never eaten without some previous

ments consisting of camels' hair fastened by a girdle of leather.

Our Lord having attained his 28th year, and John his 30th, (an age when the priests, under the law of Moses entered their office,) the Baptist, by the command of God, began to publish the approaching Messiah by calling the people to repent, because the kingdom of God, or the gospel state was at hand; assuring them, their circumstances were so critical, that if they did not speedily amend their lives, the Lord himself would appear, and thoroughly purge his floor, and gather the wheat into his garner, but would burn up the chaff with fire unquenchable:—as the husbandman separates the wheat from the chaff by an instrument, so the Lord would separate the righteous from the wicked, and destroy them for ever; and thus the axe of God's wrath would certainly cut off the impenitent. St. Luke (iii. 2,) states the time when John received his commission from God, which was in the 15th year of the emperor Tiberius; Pontius Pilate being governor of Judea, Samaria, and Idu-

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dressing; which does not appear an occupation worthy of the Baptist, whom the Scriptures represent as taken up in devout meditation. However, the compiler, for the sake of information has given some interesting particulars of the *Gryllus Cristatus*, or Locust, at the end of this notice.

mea ; and Herod, tetrarch of Galilee : this is called by St. Mark (i. 1,) the beginning of the gospel of Jesus Christ.


The spot chosen for such a glorious commencement of the Redeemer's kingdom, was the country about Jordan ; and here it was that the Israelites found the passage through the river, when they came out of Egypt ; and by the same way they were afterward carried to Babylon. It was also the same place where Elias, that eminent type of John, after passing Jordan, was taken up in a fiery chariot to heaven :—and John, who was the Elijah spoken of by Malachi, (iv. 5,) was here first endowed by the spirit of that great prophet, where he dropt his mantle for his successor Elisha ; and here also, began the proclamation of the near approach of the Messiah.

This herald of the holy Jesus, and morning star to the Sun of Righteousness, told the Jews that the Messiah was not only at hand, and his kingdom ready to appear ; but also spoke of His dignity of existence ; that He came to introduce a better state of things ; to enlighten the world with the clearest revelations. of the Divine will ; to put a period to all the types of the Mosaic dispensation ; to fulfil the truth and substance of all those shadows ; and to open a fountain of grace and

mercy to all mankind : that this exalted personage, would remove the state of guilt into which human nature had so deeply sunk, and as the lamb of God, by the sacrifice of Himself, would take away the sins of the world.

John, to set forth the necessity of a most pure, and regenerate state of life, admitted his converts by a solemn washing with water, for which he obtained the name of Baptist. By the same mode, the Jewish church used to introduce the priests to their office, and receive proselytes to their religion ; a rite of great antiquity and solemnity (Exod. xix. 10, xxx. 17.) The fame of this new preacher extended all over the country, and a prodigious concourse of people resorted to him ; who, being deeply affected with his discourses, and dreading the punishments threatened on unbelievers, acknowledged their crimes ; and such as professed repentance he baptized ; charging them to believe on the Messiah, who would endow them with the Holy Ghost, and grant them forgiveness of their sins.

This faithful messenger of the holy Jesus, moreover told the Jews, He was declared to him by this special intimation from heaven ; that he should see the spirit descending and resting upon Him, who was to save them from the guilt and power of sin,



and make them heirs of everlasting happiness ; even as many as believed on His name.

Among the numbers who flocked to hear him, were the Sadducees and Pharisees. The former, denying any life after this ; and the latter, though believing in a future state, had little true religion ; but imposed on the people by a formal shew of piety. John, beholding these among his auditors, instead of shewing the usual respect addressed them before all present in the most cutting terms, sufficient to unmask their hypocrisy, and humble them on account of their enormities. The other part of his hearers then desired to know what they should do, to avoid those terrible judgments threatened ; to whom he answered : he that has two coats, let him give one to him who has none ; and he that has meat let him do likewise ; thus recommending a most extensive charity, that must have the love of God for its foundation ; for those who love Him are sure to love their neighbour in the most exalted manner, even with that charity which only worketh by love.

Then the Jewish taxgatherers (called publicans) who came to his baptism, demanded of him what they must do ? He told them, not to exact anything beyond what the law allowed. After these came the soldiers, inquiring what was their duty ;

whom he admonished to be content with their pay, and to do violence to no one. Thus did this excellent man suit his addresses to all ranks, being taught by the Holy Spirit. Such an instructor could not fail to command veneration.

From this time the kingdom of heaven might be said to suffer violence, and the violent took it by force; for multitudes of the most unlikely and unpromising of mankind flocked to the ministry and baptism of John, believed in the Messiah, and by their importunate zeal as it were, snatched the kingdom of heaven from the Scribes and Pharisees, and heads of the Jewish nation to whom it was first offered. This baptism by John, very remarkably signified to the Jews, that they had fallen from that holiness required of them by the law, as plainly to be in the state of strangers and heathens; therefore were to be treated as needing repentance,\* and without which, they could not be fit for the reception of the Messiah, and be admitted to His kingdom: and thus we may also learn, that holiness to the Lord, is the great and broad basis upon which true piety is founded; that the soul must first be cleansed from its pollution of sin and iniquity, before it can be

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\* It was then a common saying among the Jews, that if Israel repent but one day, Messiah immediately comes.

given up to the Lord ; and not till then does He take it for His holy habitation.

John was now publicly acknowledged as a prophet, and became the oracle or adviser of all ranks of people ; and we read of brethren at Ephesus, and Apollos of Alexandria, who had received the baptism of John ; proving that he was resorted to from afar off, and was known beyond the limits of Palestine.

The Baptist's doctrine, delivered with vehemence of expression, and accompanied by strict innocence of manners, and most becoming gravity of demeanour ; led the people to believe that John was actually the Messiah ; but to prevent this, he freely declared "That he only baptized with water to repentance ; but one coming after him would baptize them with the Holy Ghost and with fire : intimating thereby, that all the corruptions of their fallen and wicked nature should be so subdued, that they would appear like gold, which, being refined, is thus made fit for the master's use ; so they, in a purified state should become the desirable servants of the Lord, and prepared to every good word and work. Thus did John set forth Jesus, as so far exceeding himself in dignity and power, that he declared, he was not worthy to do Him the



meanest service; and to whom he now pointed as one present in the world, and who would shortly make His public appearance. John thus introduced the new and better dispensation, in comparison of which the former, namely that of Moses, was but as the dawn of morning light, to the glorious splendour of the sun at noon day.

Accordingly, as related by St. Luke (c. iii.) Jesus, when 30 years old, came from Nazareth in Galilee, and presented Himself to John for baptism, being about to take upon Him the office of the priesthood:—therefore, in order to fulfil the ritual, or order of the Jewish church, he underwent this baptism by John. However, John from motives of real humility, at first forbade Him, knowing, by Divine intimation the exalted personage of Jesus, saying, I have need to be baptized of Thee, and comest thou to me? (Matt. iii. 12.) But Jesus answering said, Suffer it to be so now, for thus it becometh us to fulfil all righteousness:—then he suffered Him, and baptized the holy Saviour; who, on leaving the water, the heavens opened, and John saw the spirit of God descending like a dove and lighting upon Him. And lo, a voice from heaven was heard at the same time saying, “This is my beloved son, in whom I am well pleased.” (Matt. iii. 13 to 17.)

The meekness and humility of John was most conspicuous ; he assumed nothing to himself, but gave all glory to Christ. The notice of the Jewish Sanhedrim at Jerusalem was excited by the surprising effects of his ministry ; and they accordingly sent messengers, to inquire the intent of his baptism and preaching. To them he replied, that he pretended not to be any other but the harbinger of the Saviour, and referred them to Jesus, as the person he came to introduce. Day after day, John repeated his testimony, and called upon the surrounding multitudes to regard Him as the great propitiary sacrifice, " Behold," said he, " the lamb of God, which taketh away the sin of the world !"

On another occasion, we see him with the same affectionate respect for Jesus, to bring others acquainted with Him. When Jesus had entered on his ministry, and immense numbers flocked after Him, the disciples of John were fearful their master's reputation should suffer : but the Baptist immediately corrected their jealousy, by describing the High dignity of this illustrious personage, as the Bridegroom of the church, the well-beloved of the Father ; and solemnly declared, that every sinner rejecting this offered mercy, must be under the wrath of God for ever. Such were John's con-

tempt of the world, humility, disinterestedness, and supreme regard for the Redeemer: and thus, the professed servants of Christ, instead of aiming at popular applause, should be most solicitous for His honour and exaltation; and rejoice when He is magnified, whatever may become of them. It will not be surprising that this excellent prophet should meet with reproach; especially among the higher ranks of society, the priests, and principal Jews; for they accounted him no better than a demoniac, saying "He hath a devil."

We cannot help wishing, that the valuable life of the Baptist had been greatly prolonged, for the benefit of the world: but it pleased God, whose ways are unsearchable, to appoint otherwise. The exercise of his public ministry was short indeed; for he was not only soon interrupted, but even cut off; when, as there is reason to suppose, there had been little more than three years from his first appearance in public, to the close of his life, which was attended with affliction indeed; but this was soon turned into joy in another and a better world.

John, as we have seen, was held in high estimation among the people; and this excited the jealousy and displeasure even of Herod the tetrarch\* of Galilee. This prince being of an in-

famous character, was living in adultery with Herodias the wife of his own brother Philip: yet, sending for John and listening to his admonitions, he appeared much affected, and reformed part of his conduct. But the honest zeal of the Baptist could not refrain condemning the unlawful state in which he was then living; who declared without reserve, "It is not lawful for thee to have her." So plain an address excited Herod's resentment, when he commanded him to be immediately seized and cast into prison. The adultress Herodias meditating further revenge, would then have killed him. However, Herod could not at first consent, conceiving a high reverence for John: but afterward, loosing this regard, he meditated his death; and it was only from fearing an insurrection among the people, by the murder of this holy man, that he was a little restrained.

Should we mourn for the imprisonment of the prophet? We must lament the interruption of his ministry; but no doubt, John was happier in his dungeon, than his persecutors were in the palace. Let us then not be afraid of the consequences of

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\* Tetrarch, a governor of four provinces under the Roman jurisdiction, one of which was Galilee.

a faithful discharge of our duty. Let us revere the dictates of conscience, and dread the displeasure of a holy God, more than all the frowns of the world. Let us openly avow our attachment to Christ and our abhorrence of sin; nor dare to give up the truth for any man. For it were better to go down into a dungeon for righteousness' sake, than to enjoy the favour of princes, and suffer the fearful reproaches of our own minds, and the wrath of Divine judgments.

During his confinement, John's disciples had free access to him; and he, solicitous to introduce them to a further acquaintance with the Saviour, and hearing of the miraculous works of Jesus, he sent two of his followers, to enquire whether He was the true Messiah? This he did no doubt, to confirm them in the faith. Our Lord, knowing the purpose for which they were sent, referred them to the wonders He performed; and then cautioned them of entertaining prejudices against Him.

We now draw near to the last scene of John's valuable life. At a sumptuous feast in Herod's palace, the murder of John was contrived and accomplished: for the king, being pleased with the graceful movements of Herodias's daughter, who entertained the company by her dancing; rashly promised by an

oath that he would grant whatever she should ask ; who, by her mother's direction, petitioned for the head of John the Baptist. This appeared to that shameless woman, the most desirable gift in Herod's dominions : for, fired with rage against the preacher, who had openly declared his abhorrence of her iniquitous conduct ; and therefore, to gratify her malice, an executioner was immediately despatched to the prison, where the holy man perished by the hands of violence.

How mysterious are the ways of providence, which permitted such a life to be cut off by such means ! We are ready to ask, why should the wicked thus triumph ? Why does not the Lord plead the cause of the upright, and confound the purposes of the wicked ? But are we to reply against Him ? He does all things well, nor in the end shall any of his faithful people complain, though they may suffer bonds and imprisonment, or even martyrdom itself, for their attachment to Him. We lament the cruel and premature death of the prophet ; but to him, the stroke could not be unwelcome which transmitted his soul from a gloomy dungeon to everlasting glory ! John's disciples were not ashamed to own their relationship to their murdered master. They performed the last sad office for him, in burying his corpse ; and probably

from that time, they became followers of Jesus. May his memory be dear to us, as it was to them ! Whatever reproaches attend the saints of God, living or dying, may we honour their names, and not be afraid to avow our esteem for them. Therefore let us pray in the language of the church and say,

“Almighty God, by whose providence thy servant John the Baptist was wonderfully born, and sent to prepare the way of thy son our Saviour, by preaching repentance ; make us so to follow his doctrine, and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth’s sake, through Jesus Christ our Lord. Amen.

The first of saints, the Bridegroom’s friend,  
Doth this, his course of sufferings end ;  
The Baptist by oppression dies,  
A headless trunk the prophet lies ;  
And carried from his dungeon’s gloom  
In silence, to his darker tomb.

And can we doubt a future day  
Which shall the patient saints repay ;  
The day of man, will soon be past,  
The judge of all descend at last ;  
And souls beneath the altar rise,  
To brighter thrones above the skies.

*Rev. C. Westley.*

"The *Gryllus Cristatus*, or locust, which some suppose was the food of John the Baptist, "is still eaten in Arabia, and prepared in different ways. In Morocco, they are so highly esteemed, that the price of provisions fall when the locusts enter the neighbourhood; and wolves, dogs, antelopes, sheep, and other animals, which have fattened upon them, are much sought after. The wolves seldom attack the flocks of the Calmucs when the locusts are at hand; because they can satisfy themselves with these insects.

"A circumstance which happened some years ago at Sarepta, is sufficient to prove that locusts are excellent food. The hogs in that neighbourhood became unusually fat, by having fed upon dead locusts which had been drowned in the Volga, and thrown in heaps upon the shore. On one occasion, the swarm of locusts was so numerous, that the whole ground was covered with them, and looked as if strewed with pea-shells. Their heads were turned to the west; and in this direction, were devouring every blade of glass with frightful assiduity. In the sunshine their wings appeared like silver or glass. Where we passed through their ranks they rose in thick clouds with a loud rattling noise, caused by the flapping of their wings against each other. They were so nimble that we found it difficult to catch any; and the dogs were highly delighted with chasing the swarms and snapping at them.

"One evening at sunset, the locusts broke in from the south in a terrific swarm, scarcely more than two yards from the ground; they moved toward the north, in a column which was an hour or more in passing. I, says the traveller, got into the midst to observe them more closely, and they formed an arch over my head: the noise they made resembled a loud waterfall at a distance, and was accompanied by a rattling noise occasioned by their wings. Well might the prophet Joel, (i. 2,) refer to the locusts as the agents of a chastising providence; for they are a real scourge to the nation where they appear: laying waste whole districts by



their dreadful rapacity. Wherever they settle, they devour not only every thing green, but also the stems of the shrubs and weeds of the sea. The Calmucs said, that the felt on their tents was entirely consumed, after suffering a swarm to descend unmolested. As they soon strip the position which they alight upon, they are compelled to migrate in search of food; and this usually happens about dusk: their long wings enabling them soon to traverse large districts.”  
—ZURICK’S *Calmuc Tartary*.

## CHAPTER II.

A.D. 29.—TIBERIUS 15—16.

THE FIRST YEAR OF CHRIST'S PUBLIC  
MINISTRY.

From the beginning of the Gospel, or the manifestation of Jesus to the world, and the first preaching of John the Baptist, to the commencement of the passover after our blessed Saviour's baptism; containing the term of ten months, and three days.

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*After our Blessed Saviour had lived about thirty years, in the most profound retirement and privacy, as to his office, and fully completed the age necessary for the Jewish priesthood; when Daniel's seventy weeks were almost expired, and all the Jews in the highest expectation of the Messiah; God was pleased to begin the clearest and noblest manifestation of the person and offices of His Son.*

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JOHN, having preached and baptized several

months, our Lord removed from His private retirement at Nazareth, and entered upon His public ministry; He therefore passed over Jordan, where John was then baptizing; and though He was without sin, and consequently not needing the baptism of repentance; yet, having been made a sin offering for mankind, He did not scruple to perform that sacrament for sinners; as also, to comply with the commands of the Jewish law, which enforced the ceremony on entering the priesthood; and accordingly offered Himself to be baptized of John, who had no recollection of before seeing the face of Jesus, having been brought up in a distant part of the country: yet, on Jesus presenting Himself to be baptized, John was immediately inspired with the knowledge of His superior worth, and declined the office; declaring, that he himself needed to be baptized of Jesus: but our Lord satisfied him by saying, it was requisite for the accomplishment of all righteousness; upon which John accepted of the honour, and baptized Him in the river Jordan;\* and hence the same

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\* JORDAN is the largest, and one of the most celebrated rivers in the holy land. The source of this river is Philia, fifteen miles from Cæssarea Philippi. It is called Philia, or the Phial, from its figure: the basin or head is always full, and thence runs underground. The discovery of this source was from Philip, the tetrarch

river that opened its waters for the passage of the Israelites into the earthly, now made a way for the passage of believers into the heavenly Canaan. Immediately after, there was a most illustrious manifestation from heaven; for the skies were divided, with great radiancy, and the Holy Ghost, after the manner of a dove, gloriously descended upon Him; accompanied with a voice from heaven, saying, this is my beloved son, in whom I am well pleased. Thus was Christ introduced to His ministerial office by baptism, and the unction of the Holy Ghost. (Matt. iii. 13, 17; Mark i. 9; Luke iii. 21, 22.)

The day of Jesus' baptism is generally computed to

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of Trachonitis, by casting straws into the basin, that came out again at Panion, which till that time, was taken for the head of Jordan. From the cave of Panion it crosses the bogs and fens of the lake Semechonites; and after a course of fifteen miles, passes under Julias or Bethsaida, into the lake Asphaltites or Dead Sea; therefore the opinion is wrong of its rising from two fountains or rivulets—one named *Jor*, and the other *Dan*. This river extended its course from the northern to the southern border of the holy land, and was about twenty yards broad, and very deep, and too rapid to be swam against. In New Testament times, it had a wilderness or desert along its banks, which was doubtless that where John came preaching and baptizing. The inner banks of this river were so covered with bushes and trees, that no water could be seen till they were penetrated. In this thicket wild beasts harboured, who being washed from their coverts by the overflowings of the river, illustrates the allusion of the prophet Jeremiah, xlix. 19, and l. 44, He shall come up like a lion, from the swellings of Jordan. Modern travellers say the overflowings have ceased.

have been the sixth of January, He being according to the common computation twenty-nine years and twelve days old, and according to (Luke iii. 23,) began to be about thirty years of age; which is to be understood as the entrance into His thirtieth year.

The seventy weeks mentioned by Daniel (ix. 20,) denote weeks of years; thus, seventy weeks multiplied by seven, are equal to 490 years. This amount is agreeable to every commentator, but not the time, when these seventy weeks or 490 years began. It is plain, however, that they commenced from an edict, by Artaxerxes Longimanus, to rebuild the temple of Jerusalem, in the seventh year of his reign, when he gave Ezra his commission (Ezra vii. 8); and appears to have been just 490 years before our Saviour's death; when He finished transgression, and made His complete atonement.

Upon our Lord's removal from the people, after the voice from heaven had pronounced Him the son of God, John declared to them, that this is the very person whom I mentioned to you; one coming after me, yet preferred before me, for He really was before me; and we have all received out of His fullness, a sufficiency of grace: for Moses only gave us the law, which was severe and obscure; but Jesus Christ has manifested both grace and truth, and He is the only begotten Son who was in the bosom of the Father, and has revealed God to us; whom no man hath ever seen.

Our Lord being thus prepared for his prophetic

office, was led by the Spirit into the desert of Judea;\* there to be tempted, and to enter into that famous combat foretold, (Gen. iii. 15,) in which He continued forty days, and nights, without sustenance; subjected to the miseries of solitude, with suggestions and temptations of the devil. At the conclusion, when much enfeebled by hunger, Satan assuming a bodily shape, attacked Him with a three-fold temptation; first, of distrust of his Father's care; suggesting a doubt whether He was the son of God, and putting Him to the proof, by making the stones to become bread; when our Lord immediately answered him out of Deuteronomy, (viii. 3,) that bread was not the only support of a man's life, but the word and providence of God, which continually attend those who observe them. Satan, by a second experiment, tried how far presumption and pride would prevail. Taking Him

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\* JUDEA, or JEWRY, situated in the south of Canaan, west of the river Jordan, took its name from Judah, the fourth son of Jacob; but was never so called till after the captivity. Sometimes the whole land of Canaan was called Judea. (Matt. xxvi. 16; Gal. i. 21.) But in reality it was divided into Pærea, beyond Jordan; Galilee, Samaria, and Judea, on the west of Jordan. Judea thus taken, contained the original portions of the tribes of Judah, Benjamin, Dan, and Simeon. It consisted of three parts; the plain country on the west; the hill country southward of Jerusalem; and the south, on the north borders of the land of Edom. (Zech. vii. 7.)


up to the highest part of the temple of Jerusalem, which was immensely high on the south side, he urged Jesus, to prove Himself the son of God, by casting Himself down; subtly quoting (Psalm xci. 11, 12,) that God would give His angels charge to bear Him up, and keep His feet from dashing against the stones: but Jesus answered him with another text out of Deuteronomy, (vi. 16,) commanding men not to tempt God; which though used on a different occasion, was here very applicable. (Mark i. 13; Luke iv. 2.)

Satan being thus twice defeated, united all his arts, and resolved to employ the charms of ambition, the most boundless of all passions; therefore transported our Lord to the top of an exceeding high mountain, (supposed to be Pisgah\*) where

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• MOUNT OF TEMPTATION.

In travelling from Jerusalem to Jordan, after passing over mount Olivet or Olives, there is an intricate way among hills and vallies, after some hours the mountains of the desert appear in view, into which our Lord was led by the spirit to be tempted by Satan. A most miserable dry and barren place, consisting of high rocky mountains so torn and disordered as if the earth had suffered some great convulsion. On the left hand, looking down a deep valley, is seen some ruins of small cells and cottages, which were formerly the habitation of hermits, who retired hither for penance and mortification: and certainly there could not be found a more comfortable and abandoned place for the purpose. From the top of these hills of desolation, a delightful prospect of the mountains of Arabia



he made a lively representation to Jesus, of the kingdoms of the world; stating that these, with all their pomp and splendour were at His disposal, and should be his, if He would acknowledge him as the supreme, and give him adoration. This unparalleled boldness, lying, and blasphemy, exciting our Lord's righteous indignation, commanded him to depart; pronouncing a third passage out of Deuteronomy, (x. 20,) thou shalt fear the Lord thy God, and Him only shalt thou serve. Upon Satan's departure after this triumphant combat, angels came and ministered to Him. Thus was consigned to the church, the discipline of fasting with prayer, to resist and conquer the temptations of the devil. (Matt. iv. 11; Luke iv. 1, 13; Mark xiii. 12, 13.)

During our Saviour's temptation in the desert, his faithful fore-runner John, continued baptizing and preaching with all diligence; and after our

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is seen, the Dead Sea, and the plains of Jericho, which are entered after five hours march from Jerusalem. At the commencement of the plain, turning to the left, in about one hour's travel is the foot of Quarantania, said to be the mountain where Satan took our Lord to tempt Him with that visionary scene, of all the kingdoms and glory of the world. It is as St. Matthew says, an exceeding high mountain, difficult of ascent—at the top is a small chapel, and another about half-way up on a prominent part of the rock—near this are several caves used by hermits, to keep their Lent in. Arab soldiers used to demand 200 dollars for leave to proceed upwards on this mountain.



the abode of Peter and Andrew, where He saw an inhabitant named Philip; and commanding him to follow, (the general form of selecting the disciples); accordingly, Philip was the first apostle honoured by a public call. Philip, then sought out his intimate friend Nathaniel, supposed to be the person, also called Bartholomew; telling him they had found Jesus of Nazareth, the Messiah; of whom Moses and the prophets had spoken. Nathaniel surprised, at Nazareth being named instead of Bethlehem, asked whether any good thing could come out of Nazareth? Philip replied, come and see. Upon their approach, Jesus pronounced Nathaniel a true Israelite without guile. Nathaniel then inquiring how Jesus knew him; He told him of a certain fig tree, the place of his private retirement, and that He had seen him there, before Philip called him. Nathaniel thus convinced of our Lord's divine knowledge; declared Him to be the son of God, and the king of Israel. Our Saviour then told him, that though this caused his belief, yet he would have, still stronger proofs to confirm his faith: for he should afterwards see the heavens opened, and the angels of God ascending and descending, to attend his own triumphant ascension; and out of love to mankind, designated Himself, the son of man. (John i. 43, 51.)

Our Lord, having thus chosen five disciples, the

next day, to confirm their faith, most remarkably manifested Himself at a marriage feast; to which He and they were invited, at Cana,\* near to Nazareth. His mother being already there, and her care concerning the feast, induces the opinion, that it was the marriage of some relation; as the great want of wine, caused her to apply to her son, hoping by some means He would insure a supply. Jesus answered her, woman, what have I to do with thee; or what is that to thee or me? But, His mother expecting something extraordinary, ordered the servants to obey His commands; and not long after, He desired them to fill with water, six pots, standing for ordinary washing at meals, each containing about twenty gallons of our measure: this being done, He commanded the servants to draw some out, and carry it to the governor of the feast, to be distributed among the guests; which, when he had tasted, was extremely surprised, and told the bridegroom, that usually, people brought out their best wine at the beginning

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\* CANA, was situated to the west of Capernaum: here Jesus Christ performed his first miracle, of turning the water into wine, And here, he cured the son of an officer belonging to Herod Antipas. (John iv. 50.) It is called Cana of Galilee, to distinguish it from Cana or Kanah, (Josh. xix. 18,) belonging to the tribe of Asher, and situated in the vicinity of Sidon. Cana, is now a small village.

Roman emperor, who returned the malice of the Jews on their own heads. In A.D. 637, the Arabic Saracens seized on it. In 1079, the Seljukian Turks took it from them. In 1099, Godfrey of Bouillion, in the Crusade wars wrested it from them. In 1187, Saladin, sultan of Egypt, re-took it from the Christian crusaders. In 1517, the Ottoman Turks re-took it from the Egyptian Turks, and they remain masters of it. At present, its extent is about three miles, but poor, and thinly inhabited.

On mount Moriah, is a mock temple inclosed by a court 570 paces long, and 370 broad; and where the Holy of Holies stood, is a Mahomedan mosque or Turkish church, into which no Christian dare enter, under pain of death; but Roman Catholics, Greeks, Armenians, and others, visit the church of the Lord's sepulchre, with much absurd ceremony. It is expected about the beginning of the millenium, that Jerusalem, with the Jews in it, will sustain a terrible siege, but the besiegers will be divinely destroyed.

#### JERUSALEM, ITS SITUATION, &c., DESCRIBED.

Jerusalem, was the metropolis, or capital city of Judea, (also called the land of Israel.) During the reigns of David and Solomon, after the secession of the ten tribes under Jeroboam, it was the capital of the kingdom of Judah; but during the time of Christ, and until the subversion of the Jewish polity, it was considered the metropolis of Palestine. Jerusalem is styled in Scripture, the holy city, (Isa. xlviii. 2; Dan. ix. 24; Nehem. xi. 1; Matt. iv. 5; Rev. xi. 2,) because the Lord chose it, out of all the tribes of Israel, to place His name there. (Deut. xii. 5, xiv. 23, xvi. 2, xxvi. 2.) It is held in the highest veneration by Christians, for the miraculous, and important transactions which happened there; and also by the Mahomedans, who call it El-kods, or the holy; and El-shef, or the noble. Its original name was Salem, or peace. (Gen. xiv. 18.) The word Jerusalem signifies vision or inheritance of peace. It was also called Jehus, from one of the sons of Canaan. (Josh. xviii. 28.) And after its capture by Joshua, (Josh. x.) was jointly inhabited both by Jews and Jebusites, (Josh. xv. 63.) for about 500 years; until the time of David, who, expelled the Jebusites, and made it his residence, (2 Sam. vi. 9,) and erected a noble palace, with other magnificent buildings, whence it is sometimes called the city of David. (Chron. xi. 5.)

The name of the whole mountain, composed of several hills, on which the city stood, was Moriah, or vision ; because its high land could be seen afar off, (Gen. xxii. 2, 4,) but afterwards, that name was restricted to the most elevated part, on which stood the temple, and where Jehovah appeared to David. (2 Chron. iii. 1, 2 ; 2 Saml. xxiv. 16, 17.) This mountain is of rocky limestone, steep of ascent, except on the north side, and surrounded by a group of hills ; (Psalm cxxxv. 2,) which have furnished the prophets with many elegant allusions. On the east, is the mount of Olives, fronting the temple, of which it commanded a noble prospect ; (Matt. xxiv. 2, 3 ; Luke xix. 37, 41,) and at this day, of the whole city. The mountain stretching from north to south, is about a mile in length, and between it and the city, lies the valley of Kedron, through which flows the brook of that name. On the south side, stood the mount of Corruption ; where Solomon, in his declining years, built temples to Moloch, Chemosh, and Ashteroth. (1 Kings ix. 7 ; 2 Kings xxiii. 13.) To the west, and without the walls of the city, agreeably to the law of Moses, lay mount Calvary or Golgotha, the place of a scull. (Matt. xxvii. 33.) The southern quarter, originally "the city of David" built on mount Zion, Josephus calls the upper city ; which in process of time spread into the winding hollow, and composed the lower city, now termed Acra.

The circumference of Jerusalem, at Josephus' time was 33 furlongs, or nearly four miles and a half ; and the wall constructed by order of Titus, about four miles. During our Saviour's time, Jerusalem was adorned with many edifices : but its chief glory was the temple, which magnificent structure, occupied the northern and lower top of Zion. (Psalm xlviii. 2.) Next to the temple in splendour, was the superb palace of Herod, described by Josephus ; afterwards, the residence of the Roman governors of Judea, and called Prætorial. (Matt. xxvii. 27 ; John xviii. 28.) In parts of this edifice, were the barracks of the Roman soldiers, whither Jesus was conducted, and mocked. (Matt. xxvii. 27 ; Mark xv. 16.) In the front of this place was a raised pavement, termed Gabbatha, the tribunal, where Pilate sat in his judicial capacity. (John xix. 13.) On the north-west corner of the temple, stood the tower of Antonia, (so named by Herod, in honour of his friend Mark Anthony,) a strong citadel, in which was always quartered a Roman legion of five thousand men. This tower, communicated with the

cloisters of the temple, by secret passages ; through which the military could descend, and quell any tumults that might arise during the festivals. This was the guard to which Pilate alluded, (Matt. xxviii. 65,) and the place where St. Paul was conducted. (Acts xxi. 34, 35.)—*Rev. T. H. Horne, and Rev. J. Brown's Biblical Dic<sup>y</sup>.*

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*See an account descriptive of the temple three pages forward ; also at the end of Chapter IX. a further account of Jerusalem ; its present state and appearance, with other important particulars.*

## CHAPTER III.

A.D. 30.—TIBERIUS, 16—17.

From the beginning of the first Passover, after our Saviour's Baptism, to the beginning of the second; containing, with the next chapter, the term of one year, wanting ten days.

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*OUR LORD arriving at Jerusalem, at the great feast of the Passover, when there was a most numerous assemblage of people, began there, the first manifestation of Himself; by vigorously correcting a public abuse, and profanation of the temple.*

OUR SAVIOUR, on entering the temple, and regarding the practice of changing money, notoriously scandalous and profane; with a scourge made of cords, drove out all the buyers and sellers, from the sacred edifice, overthrew the money changers’\*

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\* The law required, all who dwelt at a great distance, to buy their sacrifices at Jerusalem; and likewise, that all males from twenty years and upwards, should pay half a shekel to the Lord;

stalls, and commanding the dove sellers to remove, said make not my Father's house a place of merchandise, for, it is written, my house shall be called a house of prayer, but ye have made it a den of thieves: thus plainly intimating, that unlawful, and dishonest practices were then carried on; although in so sacred a place. This zealous act brought to the remembrance of the disciples, David's exclamation; "The zeal of thy house hath eaten me up," or affected my spirit. (Psalm lxix. 9.) The Jews, exceedingly surprised and incensed, at Jesus showing so much authority, demanded, by what miracle, He would evidence His commission for this extraordinary act. He immediately mentioned one of His greatest miracles, namely, that they should destroy this temple, and He would rebuild it in three days. The Jews

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these, with the several voluntary oblations of the people, occasioned a necessity of changing coin, into that which was current there, for many of the Jews came a great distance to be present at the Passover feast, consequently, would have other coin, to change into that used for the sanctuary or temple. Now the rulers had gradually introduced to the outward court of the temple, (a spacious place surrounding all the other courts,) money changing, and the sale of oxen, sheep, and doves for sacrifices. Therefore, under the pretext of having sacrifices ready for the people; covetously took advantage of their necessities, at the same time shewing a contempt of that court, allotted to the Gentile worshippers, for whom they had so little esteem, that they thus joined them with beasts.

now more surprised, concluded He meant the fabric of the temple, as rebuilt by Herod; and reproachfully asked, how He could rebuild that temple, in three days; which, though begun 46 years previously, was not yet completely finished: but as the Evangelist observes, Jesus meant his own body, appositely called a temple, because inhabited by Deity; and of which the Jewish temple\* was only a type. (John ii. 13, 22.)

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\* Two TEMPLES are mentioned in Scripture; the first built by Solomon, and the other erected after the captivity.

The materials for the first temple, were provided by David before his death, though the edifice was raised by his son. It stood on mount Moriah, an eminence in scripture termed mount Zion, (Psa. cxxxii. 13, 14,) and by David purchased of Araunah the Jebusite. (2 Saml. xxiv. 23, 24; I Chron. xxi. 25.) The whole of this superstructure was formed after the tabernacle, but of much larger dimensions; and was dedicated by Solomon with great solemnity. A particular account of its building is given (1 Kings, v. 13,) and was the most magnificent and glorious structure the world ever saw: yet this incomparable building was no more than seven years in erecting, such was the zeal of its builders. That we may the less wonder, how so stupendous a work could be finished in so short a time; the following detail from scripture will explain. The workmen employed, in procuring materials in mount Lebanon, were 30 thousand, working by courses, 10 thousand by the month; 70 thousand carrying burthens; and 80 thousand hewers in the mountains, besides 3,300 officers or overseers of the work. But this glorious fabric, was at length destroyed for the wickedness of the Jewish nation, particularly their presuming on God's favour toward them for the sake of His temple, (Jer. vii. 4, 14;) for after retaining its splendour only 34 years, Shishack, king of Egypt, took Jerusalem, and carried away its treasures; and after undergoing subse-



**Though our Saviour then refused to work any miracle, at the instigation of the Jews; yet shortly**

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quent profanations and pillages, this stupendous building was finally plundered and burnt by the Chaldeans, under Nebuchadnezzar, in the year of the world 5416.—before Christ 584. (2 Kings xxv. 13, 15; 2 Chron. xxxvi. 17, 20.) Various attempts have been made, to describe the proportions and several parts of this structure; but as no two writers agree on the subject, a minute description is designedly omitted.

**THE SECOND TEMPLE.**—After the captivity of 70 years, the temple emerged from its ruins, being rebuilt by Zerubbabel; but so very inferior as to cause tears from the aged men who remembered the grandeur of the former. (Haggai ii. 3; Ezra iii. 12.) This temple was profaned by Antiochus Epiphanes, (A.M. 3837.—B.C. 163.) who abolished the daily sacrifice, and, on the altar of burnt offering, erected the image of Jupiter Olympus. It thus continued three years, (1 Mac. i. 62,) when Judas Maccabeus, purified and repaired it; restored the sacrifices, and true worship of Jehovah, (A.M. 3840.—B.C. 160,) and instituted the feast of Dedication in commemoration. (See chap. 7.)

Some years, before the birth of our Saviour, the temple had become so decayed in the lapse of 500 years, that Herod the Great, after having two years prepared materials for rebuilding, employed 18,000 workmen on it, and which was commenced just 46 years before the first passover of Christ's public ministry; when the Jews told Him (John ii. 20) "forty and six years hath this temple been building, &c." For although then, 46 years had passed from the time of beginning the rebuilding, yet in nine years and a half it was ready for Divine service; but a great number of labourers were still continued carrying on the out-buildings, all the time our Saviour was on earth, and some years after, till Gessius Florus was made governor of Judea; when 18 thousand of them being discharged at one time, who, afterward, for want of work, began those seditions; which at last drew on the destruction of Jerusalem, and the temple with it.

This temple, (Haggai ii.) differed in several respects from that erected by Solomon, although it agreed in others. Solomon's was

after He wrought many in open view of the mixed multitude. The evangelist John does not enumerate

superior to this in five remarkable particulars: the Ark, and Mercy-seat; the Shechinah, or manifestation of the Divine presence in the Holy of Holies; the Sacred fire on the altar, first kindled from heaven; the Urim and Thummim; and the Spirit of prophecy. The latter temple, however, surpassed the first, inasmuch as the Divine Saviour appeared in it. (Haggai ii. 9.) Both were erected upon the same hard rock, encompassed by a very frightful precipice; the foundations being laid with incredible expense and labour. The height of the wall, especially on the south side, was stupendous. In the lowest places 300 cubits, equal to 450 feet.

The temple itself, strictly so called, comprising the portico, the sanctuary, and the Holy of Holies; formed only a small part of the sacred edifices on mount Moriah; being surrounded by four spacious courts or porches, making a square of half-a-mile in circumference. It was entered through nine magnificent gates, one of which was called the *Beautiful Gate*, (Acts iii. 2,) being more splendid and costly than the rest; and composed of Corinthian brass, the most precious metal in ancient times. The first, or outer court, was the *Court of the Gentiles*; called unclean strangers, therefore, were not permitted to advance any further. Markets were held here for the sale of incense, salt, animals, and every other article necessary for Jewish sacrifices. Here also sat the money changers. (Matt. xxi. 12, 13; Mark xi. 15, 17.) Around this court was a range of porticos or cloisters, one of which was called Solomon's porch. John x. 23; Acts iii. 11.

Within the court of the Gentiles, stood the *Court of the Israelites*, divided into two parts; the outer one appropriated to the women, and the inner one to the men. The *Court of the Women*, was separated from that of the Gentiles by steps; and a low but elegant stone wall, on which stood pillars at equal distances, with inscriptions in Greek and Latin, that no alien should enter into the Holy Place, as St. Paul alludes to in (Eph. ii. 13, 14.) In this Court was the treasury. (Mark xii. 41; John viii. 20.) From the court of the women, which, being on an ascent of fifteen steps, led to the inner or

them, because (says he, in the last verse of his gospel,) it would swell the account to such an extent

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*Men's Court.* In these two places, termed the courts of the Israelites, were the people praying, while Zechariah was offering incense within the sanctuary. (Luke i. 10.) Within the court of the Israelites, was that, into which the priests alone were permitted to enter, by twelve steps, called the outer sanctuary, and the Holy place. In the portico were suspended the splendid votive offerings made by the piety of individuals, alluded to in Luke xxi. 5. From this portico or porch, the Sanctuary or Holy Place, was separated from the Holy of Holies by a double veil, supposed to have been that rent in twain at our Saviour's crucifixion; thus emblematically abolishing the separation, between Jews and Gentiles, and communicating the privilege of the High priest to all mankind; who may have access to the throne of grace through the one great High priest and mediator, Jesus Christ. (Heb. x. 19, 22.) It corresponded with the Holy Place in the Tabernacle; and in it were the golden candlestick, the altar of incense, and the table of twelve loaves of shew-bread, according to the number of the tribes of Israel. The Holy of Holies was twenty cubits square:—no person ever entered it but the High priest, once a year, on the great day of atonement. Exod. xxx. 10; Lev. xvi. 2; xv. 34; Heb. ix. 2, 7.

This most magnificent temple, in which Christ was presented by his parents, and which the Jews held in the highest veneration; was with Jerusalem, utterly destroyed by the Romans, (A.M. 4073, A.D. 73,) on the same day, of the same month in which Solomon's temple had been razed to the ground by the Babylonians. (Luke xix. 13, 44.)—*Rev. T. H. Horne's Analysis*, p. 302.


It is worthy of remark, that Crassus, called the rich Roman, fifty-three years before Christ's birth, robbed the temple at Jerusalem, and of its holy relics bore away, to the value of six tons of gold; for which God punished him in a most surprising manner: when upon the 6th of June after, he was taken and slain by the Parthians, near Haran, in Mesopotamia; who pouring molten gold into his mouth, said, "drink now thy fill, thou greedy wretch, of that which thou so long thirsted after; for with this, thou mayest fill thy greedy throat."—*Dr. Prideaux*.

that the volumes would be countless; but adds, that many who saw them believed on Him. In these persons, however, Jesus would not confide, well knowing their hearts, and that some were not sound in the faith.

The sight of His miracles, greatly surprised the people, particularly one called Nicodemus, a Pharisee of eminence in the Sanhedrim, or council of the Jews. This man, privately repairing to Jesus by night, declared that he believed Him to be immediately sent from heaven: Jesus informed him that such a belief was insufficient, and solemnly assured him, that without a second, and supernatural birth, no man could be fit for the benefits of His kingdom. Nicodemus surprised, demanded how a man could be born a second time: Jesus explained, that this birth was not of woman, nor of the flesh, which would produce only corrupted nature; but of water, (a type of washing away sins,) and of the Holy Spirit giving the power and efficacy: and this Spirit inspired as it pleased, like the wind, which no one knows from whence it comes, and whither it goes; and is only discernible by its effects. Nicodemus still wondering, and doubting the possibility of these things; Jesus gently reproved his ignorance, in that he being a master of Israel, knew not the nature of baptism

and regeneration, so frequently mentioned in the Old Testament: and again solemnly assured him that He had spoken nothing but of which he Himself had a certain knowledge; though the Jews had not received His testimony: and as He was not believed when speaking in similitudes, taken from earthly things, how could He, when speaking of heavenly things? After which, proceeding to more sublime mysteries, intimated that from Himself alone they were to be known, even of Him the Son of man, who came down from heaven, to make known the ways and will of His heavenly Father.

Our Lord then declared, that the brazen serpent, set up by Moses in the wilderness, was a type of Himself; and as those who regarded the former, received relief; so, believers on Him should have eternal life: and this through the inexpressible love of God, who gave His own Son that all who believe in Him, should not perish, but have everlasting life: for He sent not his Son to condemn the world, but to save it from destruction. Therefore the believers were safe; but the unbelievers, were in an actual state of condemnation, for not regarding the only begotten son of God: and though light was come into the world, yet they chose darkness in preference, for their actions



being evil, they hated the light, lest they should be detected and condemned; whereas the lovers of truth approach the light, that their actions may become manifest, and show them to be the work of heaven. (John ii. 18, 25; iii. 1, 21.)

O Thou ! who hast at thy command,  
The hearts of all men in thy hand !  
Those wayward erring hearts incline  
To have no other will but Thine.

Our wishes, our desires control ;  
Mould every purpose of the soul ;  
O'er all may we victorious be,  
That stands between ourselves and Thee.

Twice blessed, will all our blessings be,  
When we can look from them to Thee ;  
When each glad heart, its tribute pays  
Of love, and gratitude, and praise.

Still make us when temptations near,  
As our worst foe ourselves to fear ;  
And each vain glorious thought to quell,  
Teach us how Peter vow'd and fell.

Yet may we, feeble, weak, and frail,  
Against our mightiest foes prevail ;  
Thy word, our safety from alarm,  
Our strength, Thine Everlasting arm.

*Rev. T. Cottrell's Selection.*

Thus did our Saviour, open to Nicodemus, the great doctrines of the new birth, baptism, grace, faith ; obedience, and the love of the truth ; and

made him a faithful, though secret disciple, as appears by his subsequent conduct at our Lord's burial. But not trusting Himself with the unstable and malicious people of Jerusalem, He left them, and during several months, visited different parts of the province of Judea; though concerning his actions, we have only the account, that He baptized and made more proselytes, than the Baptist himself. The evangelist John says, Jesus baptized not with his own hands; for being employed on affairs of greater moment, in teaching and relieving the peoples' necessities, he delegated the administration of this rite to the disciples. (John iv. 1, 2.)

About this time, the imprisonment of John the Baptist took place; and our Lord, who had been baptizing by His disciples, seven or eight months in Judea; understanding that the Pharisees were jealous, because of His great number of proselytes; He retired into Galilee, where the Pharisees had less influence. The journey requiring Him to pass through Samaria,\* between Judea and Galilee; in

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\* SAMARIA, a city of the Ephraimites, situated about the centre of Canaan; the capital of the ten tribes for some ages; and at one period the seat of the kings of Israel. When Omri was king, he, about A.M. 3080, bought a hill from Shemer, and built on it a city, called in Hebrew, Shomrom, or Samaria. It stood about forty-two miles north from Jerusalem, and twelve from Dothaim. Omri fixed his residence at Samaria; and Ahab, his

His progress came near Sychem, not far from mount Gerizim; where, in a portion of land given by the patriarch Jacob, to his son Joseph, was a celebrated well, called after Jacob's name. Jesus

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son, built there a fine palace, the principal chambers of which were lined with ivory. (1 Kings xxii. 39.)

Benhadad, king of Syria, obliged the inhabitants to allow him to build in its streets for trade. From Benhadad, and his thirty-two tributary kings, in Ahab's time, it sustained a siege, but was relieved by the defeat of the Syrians. (1 Kings xx.) In Jehoram, his son's reign, it sustained another siege from them, till women eat their own infants from hunger; but was miraculously relieved and supplied, (2 Kings vi.) and not long after, the Elders sent in a basket to Jehu, the heads of seventy of Ahab's children. (2 Kings x.)

In the time of Jeroboam it was very populous, and the inhabitants were idolatrous, and to a great degree luxurious, effeminate, and oppressors of the poor. (Amos iii. 15, and iv. 1, 2; Hosea vii. 1, and viii. 5, 6.) In A.M. 3283, Salmanezzer, after a siege of three years, took it, and reduced it to ruins. (2 Kings xvii. 1 to 6; Mic. i. 1 to 6, Isa. viii. 4; Hosea xiii. 16.) Alexander, planted a colony of Macedonians in it. Hyrcanus, the Jewish king, demolished it, and made water run over its foundations. About A.M. 3947, Gabinius, the Roman governor of Syria, rebuilt it in part, and called it Gabinia. Herod the Great, restored its ancient grandeur, and called it Sebaste. It was a place of some consideration about A.D. 400. In the New Testament, Samaria always signifies the territory between Judea and Galilee; and where had dwelt the tribes of Ephraim, Menasseh and Issachar. Here Simon Magnus deceived the people, and here, many were converted by Philip the deacon, Peter and John.

Sychar, was appointed by Joshua to the tribe of Ephraim; and lay among the mountains of that tribe. After the ruin of Samaria, by Salmanezzer, Sychar was the capital of the province in which it stood. It was ten miles from Shiloh, forty from Jerusalem, and fifty two from Jericho. Naplosa, (formerly Sychar,) stands in a



travelling on foot, and wearied with the journey, about noon, sent the disciples to buy provisions ; while He sat down on the well-side. During their absence, a woman of loose life came out of the city,\* to draw water, Jesus, being thirsty, requested some. The woman perceiving him to be a Jew,

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valley, between mount Gerizim and Ebal. Gerizim hangs over Sychem, from which mount God commanded the blessings to be pronounced upon the children of Israel, and from mount Ebal, the curses. Upon the former, the Samaritans have a small temple to which they repair at stated seasons for worship. That their religion consists in worshipping a calf, as the Jews give out, seems to have more of spite than of truth in it. Upon one of these mountains it was, (but which, is not to be now ascertained,) God commanded the children of Israel to set up great stones, inscribed with their law, and to erect an altar and offer sacrifices, feasting and rejoicing before the Lord. Naplosa is now the seat of a Bassa, or Turkish governor, and in a very mean condition. The remains of the sect of Samaritans, chiefly reside here.

#### \* JACOB'S SEPULCHRE AND WELL.

From Sychar toward Jerusalem, through a narrow valley between Gerizim and Ebal, on the right near the city, is a small mosque, or Turkish temple, erected over the sepulchre, said to have been purchased by Jacob of Emmor, the father of Shechem, and near it lies Jacob's well, over which formerly stood a large church, erected by the empress Helena ; but of it, time and the Turks together, have left nothing but a few stones. The well is at present covered with a stone vault, into which the traveller may be let down through a hole ; and under a flat stone, is the well itself, dug in a rock, three yards wide, and thirty deep ; five of which are full of water. This confutes a common story, of its dryness all the year, except on the anniversary of the day, on which our Lord sat upon it, when it is said to bubble up with abundance of water !

uncivilly asked, how He could make such a request to a Samaritan;\* between whom and the

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\* THE SAMARITANS, descended from an intermixture of the ten tribes, which revolted from Rehoboam, the son of Solomon; (i. Kings, 12,) and after departing from the other two tribes of Judah, and Benjamin, retained their allegiance to Rehoboam; and blended their own religion with the idolatries of the Gentile nations, among which they went to dwell. Hence, they became two distinct nations afterwards called the kingdoms of Israel and Judah; and became so odious to each other, that, after the return of Israel from the Babylonish captivity, they were not permitted to rebuild the temple—and therefore built themselves one, which was thus effected.

Manasseh, the son of Jehoiada the Jewish High Priest, having married the daughter of Sanballat, who was greatly opposed to the Jews; Nehemiah banished him from Jerusalem; and Sanballat representing to Darius Nothus, that building a temple for his son-in-law on mount Gerizim, would effectually divide the Jewish nation; a temple was built. Before this, the Samaritans had none. Observing that Alexander heaped favours on the Jewish nation, the Samaritans pretended to be a part of them; but when he left the country, they revolted, and slew Andromachus, his governor. He quickly revenged this, putting many of them to death; and afterward placed a colony of Macedonians in Samaria; giving the surrounding territories to the Jews, which increased the animosity between the two nations.

Whenever a Jew incurred punishment for violation of the Divine law, he fled to the Samaritans, and embraced their mode of worship. When Antiochus Epiphanes persecuted the Jews, the Samaritans disowned connection with them. Hyrcanus, king of Judea, ravaged the country, and razed Samaria and Sychar to the ground. When Herod re-established Samaria, numerous heathens settled in the country; and although a part of the Samaritans still clung to the half Jewish religion, and expected the Messiah; yet the contention between them and the Jews was so warm, that they refused even civil dealings together; therefore the Samaritans refused our

**Jews, there was such ill will and so little dealings. But Jesus told her, that if she had known the gift of God, and the dignity of the person speaking ; she would have requested of him, and received living water. The woman understanding him literally, said, since the well is deep and He had nothing to draw with, how could He produce such extra-**

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Saviour lodging, because he seemed going to Jerusalem. The Jews imagined the Samaritans the worst of men, and possessed by the devil. Our Saviour converted the Samaritan harlot at Sychar with sundry others : yet when He sent forth the Apostles, He prohibited them going to the Samaritans, and assigns a reason. (Matt. x. 5 ; Luke ix. 52, 53 ; John viii. 48.)

Sometime after, the Samaritans to insult the Jews, at a passover feast ; scattered men's bones in the court of the temple, and on another occasion, they murdered some journeying from Galilee to the solemn feast at Jerusalem. This occasioned a war between the two nations. When the Jews revolted from the Romans, the Samaritans continued their subjection to them, yet they shared in the calamities of their neighbours.

At present, the Samaritans are few in number ; but pretend to great strictness in observing the law of Moses, and account the Jews intolerably lax. From the letter to Joseph Scaliger, some 300 years ago, (now in the library of the French king,) it appears, they profess to believe in God, and his servant Moses ; in the holy laws, the house of God, on mount Gerizim, and the day of vengeance and peace. They keep the Sabbath so strictly, that they will not move out of their place except to their synagogue. They always circumcise their own children on the eighth day ; and do not marry their own nieces, nor allow a plurality of wives, as the Jews do. Their High priest still resides at Sychar ; offers sacrifices at their temple, and declares the time of the feasts to the Samaritans, who are scattered, some at Damascus, some at Gaza, and some at Grand Cairo in Egypt.—*Brown.*

ordinary water, unless He were greater than their father Jacob, who had used it himself, and gave it to them for an inheritance. Jesus, to shew His pre-eminence informed her, that the water of this well could only give temporary satisfaction ; but that which He supplied, afforded durable and lasting benefits ; and should become in the person partaking of it, a well of water springing up to everlasting life.

The woman, next deridingly asked for some of this water, that she might never have occasion to come to the well again ; but Jesus, to make her sensible, that He knew her heart ; and her loose life, bade her go and call her husband. She said she had no husband : on which He replied, she had truly spoken ; for though, she had had five husbands, yet she now lived in an unlawful state. This remarkable exposure made her very humble ; acknowledging that He was a prophet, and thereupon she asked that great question, then agitated between the Jews and the Samaritans, concerning the most proper place for public worship and sacrifice ; whether mount Gerizim, according to the Samaritan custom, or Jerusalem, according to the Jews. Jesus readily informed her, that the Samaritan worship was vague and uncertain but the Jewish was true worship ; that nation having had the

directions of God himself: but the time was approaching, when neither Gerizim nor Jerusalem should be the only place of worship; for God being a Spirit, should be worshipped in a more spiritual manner than formerly, and without reference to place or sect. The woman saying, that when the Messiah came, He would put an end to all these differences; Jesus frankly told her, that He was the very person. On the disciples returning from the city with food, they were surprised to find Him conversing with a Samaritan; but their great respect for Him, prevented them enquiring why He thus acted. The woman, in great haste left her water-pot, ran to the city, and desired the inhabitants to go immediately and see a person, who having told all the secrets of her life, undoubtedly must be the Messiah.

The disciples having now prepared the food, desired their master to eat; but Jesus, telling them He had other meat, unknown to them; thus intimated the conversion of many souls in that place; which they, taking literally, He explained that his meat was the performance of the Father's will, and the accomplishing of His work. Then pointing to the multitude, coming from the city, He said; you reckon it now four months to the harvest, but behold what a harvest there is already, just ripe

with expectation: and he who reaps here, shall receive the wages of Eternal life; which will cause both sower and reaper, to rejoice together; thereby accomplishing that proverb, one soweth, and another reapeth. I send you to reap, where ye have bestowed no labour; the patriarchs and prophets have laboured here, and ye enjoy the benefit of their labours.

The woman having returned, with other inhabitants of the city, they requested our Lord to tarry with them; to which He readily complied: for though He afterwards commanded the disciples, not to go to the Samaritans; and the time of spreading His gospel to the world, was not fully arrived; yet, as an introduction to the calling of the Gentiles, and in compassion to the wants of the people, He tarried with them two days. And here, many believed on Him, because of the woman's statement, of His extraordinary knowledge; but many more on account of His own words, and declared, now indeed we believe, because we have heard Him ourselves; and are convinced, that He is indeed the Messiah, the Saviour of the world. Thus surpassing the belief of many of the Jews, who supposed the Messiah, to be only the Saviour of their own nation. Thus Sychar, where the first proselytes were made to the church of Israel;

supplied also, the first converts to the Gospel.  
(Gen. xxxiv. 24, xxxv. 4; John iv. 27, 42.)

When Israel through the desert pass'd,  
A fiery pillar went before,  
To guide them thro' the dreary waste,  
And lessen the fatigues they bore.

Such is Thy glorious word, O God !  
'Tis for our light and guidance given ;  
It sheds a lustre all abroad,  
And points the path to bliss and heaven.

It fills the soul with pure delight,  
And quickens its inactive powers ;  
It sets our wandering footsteps right,  
Displays Thy love and kindles ours.

Its promises rejoice the heart ;  
Its doctrines, are divinely true ;  
Knowledge, and pleasure it imparts,  
It comforts, and instructs us too.

May we, who hear Thy holy word,  
Digest its truths, and feel their power,  
With thankful hearts, Thy grace record ;  
And love, and serve Thee more and more.

After two days, our Lord departed from the city, and passing Nazareth in His way, declared that a prophet had no honour in his own country ; and repaired to Cana, where he had changed the water into wine ; and where He was kindly entertained by the Galileans, who at the passover, had seen His miracles in Jerusalem. To this place,

came a nobleman of Capernaum, (said to be, Chuza, Herod's steward,) who hearing of His fame and benignity; humbly begged Him to cure his son, of a violent fever, and near death. Jesus, perceiving Himself to be regarded merely as a prophet, who could only cure while present, answered, except ye see signs and miracles ye will not believe: but upon the nobleman urging Him, lest it should be too late; our Lord dismissed him with the kind assurance, that his son lived; thus intimating that He could cure him as well absent, as present: this the nobleman believed, and his son immediately, received the benefit of the father's faith; for being met by the servants on his way home, and informed of his son's recovery; he enquired when he began to amend and was told, the seventh\* hour, or about one o'clock; which

\* *As the Hebrews*, according to the command of Moses, (Lev. xxiii. 32,) *computed their days from evening to evening*, a knowledge of their divisions of time, will elucidate the meaning of many scripture passages.

HOURS.—The *hour* is used with great latitude, sometimes for time occupied by a whole watch. (Matt. xxv. 13, xxvi. 40; Mark xiv. 37; Luke xxii. 59; Rev. iii. 3.)

WATCHES.—The night was originally divided into *three watches*, (Psalm lxxiii. 6, and xc. 4; Lam. ii. 19; Jud. vii. 19; Exod. xiv. 24.) In the time of Jesus Christ, the Romans divided it into *four*.

EVENINGS.—The Jews reckon two; the former begins at three o'clock, the ninth hour of the natural day; and the latter at the



exactly agreeing with the time, when Jesus spake of his son's recovery; he and his whole family believed, and became converts to our Saviour. This St. John observes, was the second miracle

eleventh hour, or five o'clock. The paschal lamb was sacrificed between the evenings. (Exod. xii. 6; Lev. xxiii. 4.)

**DAYS.**—Their *days* were, the civil and the natural. The civil day was from six to six; thus their *first* hour corresponded with our seven o'clock; their *second* to our eight, &c. Their natural day was the same as ours.

**WEEKS.**—Seven days and nights constitute a week; the seventh being the sabbath. The Jews had also *weeks of years*; the seventh of which was called the *Sabbatical year*; and weeks of seven times seven, or forty-nine years; and the fiftieth or *Jubilee year*, was celebrated with singular festivity and solemnity.

**MONTHS.**—While the Jews dwelt in Canaan, their months and years commenced by the phases, or appearances of the moon. As soon as they saw the moon, the month began; but since their dispersion, they have had recourse to other astronomical calculations. *The Jewish Months* are,—

- 1 Nizan or Abib. . . . . part of our March and April.
  - 2 Jyar or Zif. . . . . April and May.
  - 3 Sivan (Esther viii. 9). . . . . May and June.
  - 4 Thammuz. . . . . June and July.
  - 5 Ab. . . . . July and August.
  - 6 Elul (Neh. vi. 15) . . . . . August and September.
  - 7 Tisri. . . . . September and October.
  - 8 Marchesuan. . . . . October and November.
  - 9 Kisleu or Chisleu (Zech. vii. 1; }  
Neh. i. 1) . . . . . } November and December.
  - 10 Thebet. . . . . December and January.
  - 11 Sebat (Zach. i. 7) . . . . . January and February.
  - 12 Adar (Ezra. vi. 15; Esth. iii. 7) February and March.
- YEARS.**—The Jews' *ecclesiastical* or *sacred year*, began in Nizan or Abib, (Neh. ii. 1; Esther iii. 7; Ezra vi. 15; Esther iii. 7.)

Jesus wrought in Cana of Galilee ; which being at the request of so great a man, was an auspicious introduction toward His settlement in Capernaum.\*

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The *civil year*, commenced on the fifteenth of our September, because they had a tradition, that the world was then created. From this, the Jews computed their Jubilees, dated contracts, &c. Some of the preceding names are still used in Persia.

In common with other nations, the Jews reckoned any *part* of a definite period of time for the whole ; whether day, month, or year, as in (Exod. xvi. 35.) This, will explain several apparent contradictions in the Sacred writings ; particularly the account of our Lord's resurrection, in (Matt. xxvii. 63, and Mark viii. 31.) *Three days after, on the third day, &c.* (Luke ix. 22.)

Since the Rabbins compiled their Talmud, in seven folio volumes, containing the Jewish law, the Jews reckon their years from the foundation of the world.—*Rev. H. Horne's Analysis.*

\* CAPERNAUM, rendered so remarkable, as the residence of our Lord, was the metropolis of Galilee ; situated in a very rich and populous country, upon the lake of Gennesareth, called also the sea of Galilee, and sea of Tiberias ; about twenty miles long, and ten broad, famous for fish ; and surrounded with several remarkable towns and cities : on the east were Corazin, Bethsaida, Julias, and Hippo ; on the west, Capernaum, Tiberias, and Tarichœa ; besides other places of less note. This lake was convenient for our Lord's ministry ; His easy passages by sea ; His breaking from the multitudes ; His retirements ; and also for avoiding the wicked designs of Herod, and the persecutions of the Scribes and Pharisees at Jerusalem. On account of the signal honour, done by our Lord in making Capernaum His dwelling place ; it was justly said by Him, to be exalted to heaven ; but the inhabitants not making a right use of this heavenly privilege, It drew from Him the severe *woe* pronounced on the place ; which is *literally* verified ; being now so fallen from its former grandeur, as only to consist of a few poor fishermen's cottages.

## CHAPTER IV.

A.D. 30.—TIBERIUS 16—17.

### THE SECOND YEAR OF CHRIST'S PUBLIC MINISTRY.

*SHORTLY after John the Baptist had finished his Ministry, our blessed Lord returned to the despised province of Galilee; and there, more illustriously manifested Himself.*

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BOTH St. Matthew and St. Mark, speaking of John's imprisonment, observe, "From that time Jesus began, in many parts of Galilee, in a more especial manner, to preach the glad tidings of the kingdom of God; proclaiming, that the time was accomplished, and the kingdom of Messiah was at hand; therefore, all should repent and believe the Gospel:" and He daily taught, and preached in the synagogues, in such an extraordinary manner, that His fame spread throughout all the country. This

may be called a second era, as intimated by St. Peter to Cornelius, (Acts x. 37,) "that the word which was published throughout all Judea, began from Galilee, after the baptism which John preached." (Matt. iv. 17; Mark i. 14, 15; Luke iv. 14, 15.

Jesus, in His progress coming to Nazareth, (the place where He was reared;) on a sabbath, in the synagogue stood up to read. The prophecy of Isaiah\* being delivered to Him, he read the words of the prophet (chap. xli. 1.) "The spirit of the Lord God is upon me; because, He hath consecrated me to preach the Gospel to the poor; to cure the broken-hearted; to pronounce liberty to the captives, and recovery of sight to the blind; to free the oppressed; and to proclaim the acceptable year of the Lord." Then closing the book, he returned it to the minister, called the angel of the church; and explaining the prophecy, declared, that it was now accomplished in Himself;—when the eyes of all the people were fixed on Him, admiring the dis-

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\* The Jews in those days, had the books of the old Testament on rolls of parchment, as the book of Esther is to be seen at this day, with many English Jews; indeed, a truly religious Jew, is scarcely to be found without it: and also a lamp, for burning on the Sabbath;—and the veil to put on at certain seasons of their synagogue worship

course; though many had mean thoughts, regarding Him only as the son of a carpenter. Our Lord knowing this, told them, they would undoubtedly use the proverb, "Physician heal thyself," in reproach, for not working miracles in the place of His parentage, and in Capernaum; but He assured them, that a prophet was not esteemed in his own country; proving it by two eminent examples: the first, of Elijah; who in a famine of three years' duration, was not sent to any of the distressed widows of his own country, (1 Kings xvii. 9;) and the other of Elisha, who cured an Assyrian lord of his leprosy, when many lepers in Israel did not desire a cure of him. (2 Kings v. 14.) These words, highly reflecting upon the insensibility and ingratitude of the Nazareens, so provoked them, that they hurried Him out of the place to the brow of the hill, on which Nazareth was built, to cast Him down headlong. But by a miraculous power, He withdrew from the fury of these wretched people, and left the place.

Jesus now repaired to Capernaum, making it the chief place of His residence; being situated upon the coasts of the tribes of Zebulon and Naphtali; thereby, as St. Matthew observes, remarkably accomplishing a prophecy of Isaiah. (ix. 1, 2.) In the land of Zebulon, and the land of Nephtholim,

the sea-coast beyond Jordan, in Galilee\* of the Gentiles; the inhabitants who sat in darkness saw great light; and new light hath sprung up to them that sat in the shadow of death: intimating that all these places, which from foreigners had received the greatest damage, should afterward be blessed with the greatest light of the Gospel, and most of the presence of the Messiah.

Ignorance of the meaning of this, and other passages following it, very much confounded the Jews; who little imagined, that the Messiah's chief residence would be in Galilee. Thus Galilee, or

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\* The little province of Galilee, contained 204 cities and towns. This portion of the holy land, frequently mentioned in the New Testament, exceeded Judea in extent, though its limits varied at different times. It comprised the country formerly occupied by the tribes of Issachar, Zebulon, Naphtali, Asher, and part of Dan; and is called by Josephus, Upper and Lower Galilee.

Upper Galilee, or Galilee of the Gentiles, abounded in mountains; and was distinguished by its vicinity to the Gentiles, who inhabited Tyre and Zidon. (Matt. iv. 15.)

Its principal city was Cæsarea Philippi, anciently called Paneas, by the Phœnecians, from mount Paneas, at whose base it was situated; Philip, Tetrarch of Itrurea, and Trachonitis, enlarged and beautified it; when he made it the seat of his government, and changed its name to Cæsarea Philippi, to distinguish it from the other cities named Cæsarea. Through this city is the main road to Damascus, Tyre and Zidon.

Lower Galilee, situated in a rich and fertile plain, between the Mediterranean sea and the lake of Gennesareth, was very populous, containing upwards of two hundred cities and towns, and was most honoured by our Saviour's presence.—*Horne.*

in other words Zebulon, and Napthali, which had the misfortune to be first in the calamity that befel the Jews, by the Assyrians (2 Kings, xv. 29); the prophet is directed to comfort;—that in recompense for the misery they suffered above their brethren, they should have the first, and chiefest share of the presence, and instructions of the Messiah who was to come: accordingly it may be particularly noticed, that Galilee was the chief scene of our Saviour's ministry—a circumstance witnessed by all the Evangelists. St. Peter also says in his sermon to Cornelius, “That the word which was published throughout all Judea, began from Galilee. Our Saviour was brought up at Nazareth in Galilee: He commenced the solemn publication of His gospel at Capernaum, the metropolis of Galilee: He began His miracles at Cana in Galilee: He was transfigured at mount Tabor in Galilee: His ordinary residence was in Galilee; and He appointed the disciples to meet him in Galilee after He arose from the dead.

Our blessed Lord having settled in Capernaum, a convenient place for the purposes of His ministry,—the concerns of which now daily increased; made choice of some disciples, to be in a particular manner assistants, and witnesses of His actions. Accordingly walking by the sea side, and seeing

two fishing vessels, one belonging to Peter and Andrew, the other to James and John; who all, were now gone ashore to wash their nets. Jesus being pressed by the multitude, stepped into Peter's vessel, desiring him to put off a little from the shore, while He preached to the people; and when He had finished, to give evidence of His mission, sealed His doctrine with a miracle: ordering Peter to launch out farther, and let down his net for a draught. Peter informed Him of their unsuccessful toiling all night—but in obedience, letting down the nets, immediately inclosed such multitudes of fish, that the nets began to break. The draught being so great, filled both the vessels; so as to endanger their sinking before they could reach the shore. All being amazed at the miraculous sight, and Peter particularly so, in an extacy of admiration and dread, at so great a miracle; threw himself at the feet of Jesus, saying, “depart from me for I am a sinful man, O Lord:” but to abate his fears, our Lord informed him, that he must from that time commence a nobler work, even to catch the souls of men; commanding him and his brother Andrew, to follow; likewise James and John, who were with their father Zebedee, mending their nets. These four immediately obeyed the call, and leaving their fishing employment, became the

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constant and inseparable disciples of Jesus. This occurred, about a year after their first knowledge of Him at Bethabara, where John was then baptizing. (Matt. iv. 12, 22; Mark i. 14, 20; Luke v. 1, 12.)

Jesus, after choosing these four disciples, returned with them into Capernaum; and the next sabbath, entering the synagogue, preached to the people with authority; and so different from their usual teachers the Scribes, that all were astonished. Among the auditors, was a man possessed by an impure demon;\* who, upon the sight of Jesus,

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\* At that time, possessed persons were very prevalent, and their cure was regarded as beyond the reach of human power. Therefore the Divine power of Jesus was the more manifest; and His title of Emmanuel, (God with us) the more exemplified. Unclean spirits, were so called, because they delighted in all impurity.

Some eminent writers suppose the demoniacs, or persons possessed by evil spirits, were only lunatics. But it is evident, that the persons in the New Testament, said to have been *possessed with devils*, cannot mean only, persons afflicted with some strange disease; for they are evidently here, as in other places, particularly in Luke (iv. 33, 36, 41,) distinguished from the diseased. Further, Christ's speaking on various occasions to those evil spirits, as distinct from the persons possessed; His commanding, and asking them questions, and receiving answers, or not suffering them to speak;—and several circumstances relating to their terrible effects upon the possessed, and to the manner of Christ's evoking them—particularly their requesting, and obtaining permission to enter the herd of swine: these things can *never* be attributed to any distemper whatever; nor is it a reasonable objection, that we do not read of such frequent possessions before, or since the appearance of

hideously roared out, "Let us alone, what have we to do with thee, thou Jesus of Nazareth; art thou come to destroy us? I know thee, that thou art the Son of God." Our Lord however rebuked him, commanding his silence and departure out of the poor man's body: and after throwing him on the ground with most violent convulsions, and a dismal outcry, the man became sound in mind. On this, the people questioned among themselves concerning our Lord's wonderful doctrine and authority, who commanded the obedience of unclean spirits! This miracle, spread His fame through all Galilee, and neighbouring places. From the synagogue, our Lord with James and John retired to the house of Peter and Andrew, lately removed from Bethsaida; and being informed, that the mother of Peter's wife lay ill with a fever, and His compassion being desired to heal her; He took her by the hand, commanding the fever to depart, and in a moment restored her to perfect health; when she arose, and waited on the company. These wonderful pro-

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our Redeemer upon earth. They seem, indeed, to have been permitted by a special Providence, *then* to have been more common; that He, who came to destroy the works of the devil, might the more remarkably, and visibly, triumph over the devices and machinations of Satan; and also, that plain facts might confute the Sadducean error, which denied the existence of angels or spirits. (Acts xxiii. 8.)—*Rev. H. Horne.*

ceedings, caused all the inhabitants of the city to assemble about Peter's house ; and as soon as the sabbath was over, they brought all their diseased, begging the relief of this heavenly Physician who readily cured them. Thus accomplishing the prophecy of Isaiah (liv. 4.) " Surely He hath borne our griefs, and carried our sorrows." Jesus also by a word only, cast out many devils, who exclaimed, that He was the Messiah, the Son of God ! but He would not permit them further to discover Him ; and for reasons to Himself best known, He usually declined owning His Messiahship to the Jews.

The next morning, all the people flocking after Him ; to avoid the concourse, and prepare for His designed journey, He arose early, and retired to a private place for prayer, where Peter and the other disciples followed ; and now, hoping to advance themselves in His terrestrial kingdom, they said that all men sought after Him : but Jesus answered, that He must go to the neighbouring towns and preach ; this being the design for which He came. In the meantime, the people arriving, would have engaged Him to remain in Capernaum ; but Jesus told them, " He must preach the kingdom of heaven to other cities, as well as theirs ; for with that intent, the Father had sent Him :"

and making a tour through Galilee, He preached the gospel in the synagogues; curing all diseases, and dispossessing the demoniacs; spreading His fame over all Syria, and causing great numbers to follow Him from various places. Jesus in His progress, was met by a man overspread with leprosy, (a disease causing the skin to appear scaly like a fish;) who, falling prostrate at His feet, cried Lord, "if it be thy pleasure thou canst make me clean." This declaration, so full of faith and humility, excited the compassion of Jesus, who not influenced by the fear of being Himself rendered unclean; touched him saying, "I will, be thou clean;" and he was that moment perfectly cured. Our Lord then, strictly charged him to discover it to no man, until he had performed the rite of the law, by presenting himself to the priest, and offering the usual sacrifice as a testimony of his cleanness. (Lev. xiv. 29, 30, 31.) But the overjoyed man, instead of secrecy, published it abroad; which so increased the fame of Jesus, that He could not openly enter into the city, lest such multitudes of followers should carry a shew of sedition: and the pressing of the leprous, contrary to the law cause great inconvenience. (Lev. 13, and 14.) Therefore after teaching the multitudes, and curing all their diseases, and for nearly three months making a most

glorious progress in Galilee. He withdrew to a desert place, for fasting and prayer.

The PRIESTS under the law, were the ministers of religion for common purposes. They were all descendants of Aaron, to whose family the priesthood was confined; and were to have no defect of body. They conducted the temple service, and offered sacrifices to God, of which they partook, for their maintenance. They decided who were clean, and unclean; and publicly taught the law of God to the people. They were many, because no man could do what was needful, to keep up the whole system of sacrifices; and because of their mortality, a succession was necessary. But they were all of one family, and viewed as a body, they point our attention to one great High priest. Did these priests typify our adored High priest of good things to come? (Heb. viii. 4, 5.) How fully attested, His Divine generation, and His royal descent! How perfect is His person, and nature! How free from every corruption, and every weakness tending to disqualify Him for His work! How solemn His call, and consecration by the Holy Ghost, and by His own blood! How sacred His robes of manhood, mediatorial office, and complete righteousness! How extensive his charge to atone for His people; to illuminate, nourish, order, judge, bless, encourage, and purify His church! How extensive the reward, on which His people for ever feast in the church here, and in the heavenly state! How terrible, the punishment of such as oppose Him, and by their self-righteousness, attempt to share in His proper work! How important for such as appear married to Him, to depart from iniquity! And shall those professing to be His children, indulge themselves in any unrighteousness?

Were not these priests emblems of gospel ministers? They must be divinely called to their work, and qualified with gifts and graces for it; richly furnished with spiritual

knowledge; be blameless, sober, temperate, holy, and prudent; wholly given to their work, not entangling themselves with the deadening affairs of this life, nor joined in marriage with infamous women, nor in ecclesiastical fellowship with anti-Christian, idolatrous churches.

Always applying to themselves the blood and spirit of Jesus. They must preach the great Atonement, and devote themselves and hearers to God; and every sabbath exhibit Jesus on the gospel table as the shew-bread of life; daily offering the incense of fervent prayers; blow the gospel trumpet, calling and beseeching sinners to be reconciled to God; sounding the alarm of impending danger, and exciting war with sin, Satan, and the world. It is theirs, to explain the oracles of God; to remove erroneous glosses, and to cast out noithsome professors. It is theirs to bless the people, solve their doubts, restore the penitent, equally caring for the true happiness of the poor, as well as the rich; and according to their faithfulness, and diligence, ought to be their encouragement from the people; and shall be their everlasting reward.—*Rev. J. Brown.*

Shortly after, Jesus privately entered into Capernaum; but His return was soon known; for a multitude gathered to hear Him, and brought their diseased, more than both the house and space about the door could contain. Many Pharisees, and doctors of the law from Jerusalem, as well as Galilee, were present from curiosity, and rigidly to examine His discourses and miracles. Among the sick was a paralytic,\* borne by four men in his bed, who

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\* Paralytic, one troubled with the palsy; a disease which injures the functions of the nerves; causing a privation of motion and feeling.

finding it impossible to pass so great a throng, yet confident of our Lord's compassion; boldly through the roof of the house, let the sick man down in his bed before Him. Jesus, pleased with so much faith and reliance; and to display His mercy and glory, first cured the poor creature's most valuable part, the soul; and calling him by the endearing name of son, bid him be of good cheer, for his sins were forgiven. This extraordinary authority, provoked the envy and indignation of the proud Scribes\* and Pharisees, who secretly condemned Him as a blasphemer; since none could forgive sins but the Almighty. Jesus knowing their thoughts, demanded why they cherished such evil imaginations; and whether, they thought it more difficult to forgive the sins of a sick man, than to enable him to take up his bed and walk: therefore to show them, that He had both power to forgive sins, and to heal sicknesses, He bade the man arise, and take up his bed and depart to his house; which he immediately did, to their great amazement; which convinced many, and they glorified the Almighty; who had manifested such power on earth: and excited with reverential fear, declared they had seen strange and wonderful things that day. (Matt.

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\* See an account of the Scribes, end of Chapter.

things? Adding, that such is the  
man, who hoards up treasure for him-  
self, rich in his actions towards God :  
showing the miserable condition  
of those who are suddenly cut off unprepared, in  
their earthly enjoyments.

And souls, who think to find  
earthly bliss below ;  
the fair flow'r of Paradise,  
on earth, can never grow.

How the foolish soul is pleas'd  
to increase his worldly store ;  
how scanty, now he finds his barn ;  
how he covets room for more.

"What shall I do ?" distress'd he cries ;  
This scheme will I pursue :  
My scanty barns shall now come down,  
I'll build them large and new.

Here will I lay my fruits, and bid  
My soul to take its ease ;  
Eat, drink, be glad ; my lasting store  
Shall give what joys I please.

"Scarce had he spoke, when lo ! from heav'n  
Th'Almighty made reply ;  
For whom, dost thou provide thou fool ?  
This night thyself shall die."

Teach me, O God, all earthly joys  
Are but an empty dream ;  
I seek my bliss alone,  
In Thee, O God supreme !

*Rev. T. Cottrell's Selection.*



## SCRIBES.

This name was given to two sorts of men, the clergy and laity. The clergy were expositors of the law. (Ezra vii. 9; Luke vii. 30, and v. 17.) Their office was to read, and expound the law of Moses to the people; and their name was one of office, more than of sect. Of this sort was Esdras, (Ezra vii. 6,) who, although a Levite; yet others there were of the tribe of Judah; and might be indifferently of any tribe. The name was of the same esteem among the Hebrews, as the Magi, among the Chaldeans, or Quindécimvri among the Romans, for expounding the Sybill's oracles; or the canonists in the church of Rome. The word *Sopherim*, translated Scribes, signifies numberers or computers; and is applied to the Masorites, because they were employed in reckoning not only the verses, but also the words, and letters, of each book in the bible; which is a mark of God's providence in the preservation of His truth inviolate. The Scribes cleaved to the written word, whence they were called text men. And it is worth observing, that when both Scribes and Pharisees accused our Saviour, (Matt. ix. 3,) the Scribes accused Him of blasphemy; and the Pharisees, of eating with publicans and sinners. (v. 11.) The Scribe's accusation was a breach of the law: that of the Pharisees was a breach of their traditions.

To the laie Scribes was committed the instruction of youth, the office being appropriated to the tribe of Simeon. But in this sense we do not read of Scribe in Scripture; although their first institution is taken thence, from the words of Jacob to Simeon and Levi, "I will divide them in Jacob, and scatter them in Israel." (Gen. xlix. 7.) So that Levi had no portion, but lived dispersed among the other tribes, and subsisted by the altar: in like manner Simeon had no portion in the judgment of the Hebrews, but lived as did the tribe of Levi, by their profession, that of the schoolmaster. But, although it is thus said of the Simeonites, yet, that they had a portion or lot is evident from Josh. (xix. 1):

and the prophecy is thought to have been accomplished, by the inheritance of the Simeonites, being taken out of the portion of the children of Judah (Josh. xix. 9.)

2. The Scribes were also public notaries, employed in writing contracts, &c., (Psa. xlv. 1,) and from the Scribes, choice men were elected for public employments; some to attend the king as secretaries, (2 Kings xxii. 23,) such were Sheia, (2 Sam. xx. 5,) and Saphan, (2 Kings xxii. 23.) Others were chosen to attend the public courts, much resembling our clerks of assize. These were termed Scribes of the people. (1 Macc. v. 42; Matt. ii. 4.)

3. The *disputer*. He insisted upon allegories, and searched out mystical interpretations of the text. He was called *Durschan*, and his exposition *Misdrasch*, and his school *Hammidrasch*. They were esteemed the profoundest interpreters; hence the Psalmist, (lxxxiv. 7.) "They go from strength to strength," is interpreted their temple, to *Beth-Hammidrasch*, from an inferior, to a higherschool. Here, we see the difference of characters as mentioned by St. Paul. The *wise-men* were teachers of their traditions; the *Scribes*, teachers of the text according to the literal interpretation; and the *disputers*, teachers of allegories and mysteries, who originated questions and disputations. These three sorts are alluded to by St. Paul, (1 Cor. i. 20,) named by the Hebrews, Cacham, Sopher, and Durschan.

The PHARISEES from the Hebrew Pharash, to divide or separate; were a sect among the Jews, that had existed above a century before our Saviour. They affected the most profound reverence for the Law of God, and the sacred books; and encumbered religion with frivolous observances, which drew off the mind from the more important injunction of the Law; and made men think less of their moral conduct, than of conformity to certain modes of human invention; introduced as traditions of the Elders. Hence their strictness in wearing the broad phylacteries and fringes of their garments. Their superstition about the Sabbath was so great, as to deem it unlawful on that day, to pluck ears of corn while passing through the fields, or to cure the sick, or aid our neighbour.

Hence their peculiar demureness, and fastings, and pretence to purity :—their exact paying of tythes, and ostentation in praying aloud in the streets ;—their ardour in making proselytes ; their frequent washing of themselves, vestments, and utensils ; and contempt for those Jews who did not comply with their forms.

They believed the soul to be immortal—and had some notions of a resurrection, and one peculiar to them was, that should but *one* be saved, that *one* would be a Pharisee.—*Percy's key to the New Testament.*

## CHAPTER V.

A.D. 31.—TIBERIUS 17—18.

From the beginning of the second Passover, after our Lord's Baptism, to the beginning of the third; containing, with the following chapter, the term of one year and seventeen days.

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*At the great feast of the Passover, our Lord repaired to Jerusalem, a second time after His Baptism, and further manifested Himself to the Jews.*

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IN the south-east part of Jerusalem, near the sheep gate, was a famous pool, and a building called Bethesda, or the house of mercy, which had five porches; where lay a great multitude of poor diseased people, waiting for the moving of the water\*. Jesus, passing this place on the sabbath

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\* This water served for washing the sacrifices, before they were offered in the Temple. It is generally believed, that an angel from

day, He addressed one of them, having a disease of thirty-eight years' continuance; and to excite his faith and expectation, asked "whether he would be cured?" The man sorrowfully said he had no

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heaven descended at certain times, and while moving the water, infused such virtue into it, that the first person who next entered, was cured of whatever distemper afflicted him.

Dr. Hammond, concerning this pool of Bethesda, says; "It was so called because the sacrifices were there washed by the Nethinims, or inferior officers; and delivered to the priests, to offer in the temple. Theophylact, giving this for the commonly assigned reason of the Divine healing, states, that a medicinal force for curing, might naturally come to the waters by this means, will not appear strange; if the cures be considered that were wrought, by putting the patient into the belly of a beast newly opened; for the like virtue, might well be transfused to this pool by the daily washing of the entrails of the sacrifices in it, at the time of the feasts—when so many were killed at once, as 255,600 Paschal sacrifices, testified to Cestius by the priests, at a passover in Nero's time.—These might give an effect to the waters, and especially when a messenger went to stir or trouble them at a set time, which seems the force of the expression, "A set or certain, i. e. *time of sacrificing*" or festival; all which would be a *natural* and not a *miraculous* way of cure, as generally understood. And it would be the more unlikely, that an angel should go to trouble the waters; but more likely a MESSENGER, as the Greek word signifies, as well as ANGEL."

Tertullian, the ancient historian, says; that the virtue of this pool ceased, upon the Jews persevering in their infidelity, and rejection of our Saviour; which seems to favour the foregoing idea of Theophylact, respecting the medicinal effect of the washing of the sacrifices in this pool; for the Jewish polity was totally destroyed 70 years after our Lord's crucifixion, consequently the washing of sacrifices then ceased. The pool is now void of water. At the west end are some old arches stopt up, supposed to be part of the porches in which lay the diseased multitude.

one to put him into the the pool ; but while he was endeavouring, another always stept in before and prevented him. Upon this, Jesus bid him “ rise and walk ;” and to shew His authority over the sabbath, bid him take up his bed also, which he did, to the great displeasure of the Jews, who exclaimed against him for bearing a burthen on the sabbath, in direct breach of the law : but the man justified himself by declaring, as a sufficient warrant, the order of the Person who had miraculously cured him. This caused the Jews to make strict enquiry after Jesus, who, aware of a multitude being gathered, withdrew Himself from them.

Shortly after, Jesus finding the man in the temple, cautioned him, as he was restored to health, not to sin again, lest a greater misfortune should befall him ; thus intimating that his former malady resulted from some crime he had committed. The overjoyed man without design, immediately informed the Jews, that the person who had cured him was Jesus ; whom they immediately cited before the Sanhedrim\* or council, to take His life for profaning the sabbath ; when in defence He declared,

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\* Sanhedrim, the supreme council, or court of judicature, among the Jews ; consisting of the High priest, and seniors, or elders : a kind of parliament ; to consult about and decide the greatest matters, that might arise among them.

that His Father wrought continually, and He only did the same ; which the more provoked the Jews, who charged Him, not only as a Sabbath-breaker, but also as a great blasphemer ; for saying God was His Father, making Himself equal with the Almighty : upon which our Lord further entered into a most remarkable vindication of Himself, saying, that though according to His office as Mediator, He could do nothing without the co-operation of the Father ; yet He had communicated all power to the Son, to do even greater things than they had yet seen, particularly raising the dead ; and likewise, judging the world, which was committed to Him, that all men might honour the Son, equally with the Father. Then He solemnly assured them, that whosoever heard His words, and believed on Him, should never be condemned, but pass from a state of death to everlasting life ; that the time was coming when the dead should hear the voice of the Son of God, and such as heard should live : for as the Father had life in Himself, so had the Son ; and also authority as God, to pass judgment at the last day : that, they need not wonder at this ; for the time would assuredly come, when all mankind in their graves, should hear His voice and come forth ; the righteous to the resurrection of life, and the wicked to

the resurrection of damnation. But in these judicial proceedings, He could do nothing but by commission from the Father ; therefore, His judgment was just, because He sought not His own, but the Father's will.

After our Lord had thus fearlessly, before the council, asserted his great authority, He proceeded to several undeniable testimonies of it ; and first, that of John the Baptist, to whom they had sent deputies ; who was a burning and shining light ; and whom for a while they admired ; but though needing no human witness, yet He mentioned him to convince them. Secondly, greater testimony than John's was, the miracles He had wrought. Thirdly, the Father Himself had declared Him to be His Son ; but as they had neither heard His voice, nor seen His form, so they disregarded His words ; and thus did not believe on the Son whom He had sent. Fourthly, their own Scriptures,\*

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\* SEARCH THE SCRIPTURES.

Within this awful volume lies  
The mystery of mysteries ;  
Happiest they of human race  
To whom their God has given grace ;  
To read, to fear, to hope, to pray ;  
To lift the latch, to force the way :  
And better had they ne'er been born,  
Who read to doubt, or read to scorn !

*Sir Walter Scott.*



which He commanded them to search, for they testified of Him, and which they acknowledged pointed the right way to happiness: yet, they refused to come to Him, and receive it. Moreover, He sought not that which He knew they desired, the applause of men; but His wish was to honour God; yet they received Him not, who came in the Father's name; though they were ready to receive any impostor who came in his own name; thus demonstrating their infidelity, being more zealous for the applause of men, than for the glory of God: and lastly Moses, in whom they had great confidence, and who wrote concerning Him; therefore, He need not accuse them, since that great prophet would do it; for as they disbelieved his writings, it was not to be expected they would believe His words. (John v. 1, 47.)

On the next Sabbath, the Jews took a fresh occasion of complaint; for in our Lord's progress with the disciples through the corn-fields, they took some ears of corn, and rubbing them in their hands, eat them, which being observed by the malicious Pharisees,\* they exclaimed against it as an unlawful act. But Jesus, in vindication, first shewed, that necessity takes away the rigour of the law, urging the example of pious David, who when he wanted sustenance, with his followers, entered the

house of God, and eat the sacred bread, unlawful to be touched by any but the priests. Secondly, the example of their own priests, who were accounted blameless, though on the sabbath they performed the labours of the temple; which, if justifying their actions, there was One present greater than the temple, who could justify His disciples; and if they had understood the words of Hozea, "I choose mercy before sacrifice," they would not have condemned the innocent; nor inverted the order of things, by supposing as they did, that man was made for the sabbath, and not the sabbath for man; when He declared that "the Son of man was Lord also of the Sabbath." Matt. xii. 1, 8; Mark xi. 23, 28; Luke vi. 1, 5.

Shortly after, our Lord left Jerusalem, and returned into Galilee; and on another sabbath preached in the synagogue, where was a man with a withered hand. The Scribes\* and Pharisees, watching for a pretence of accusation against Him, should He offer to cure on that day; therefore demanded, whether He thought it lawful to perform cures on the day of rest? Jesus, knowing their malicious intentions, immediately bade the decrepid man stand up in the midst of the as-

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\* See an account of the Scribes and Pharisees at the end of Chapter IV.

sembly, as an object of compassion; asking them “whether they thought it lawful on the sabbath day to do good or evil; to save life, or negligently to destroy it?” This question putting them to silence, He further enquired “whether any man entertaining their opinions, would not venture to pull a sheep out of a pit on the sabbath? And if so, then how much more meritorious was it to cure a man, who far excelled a sheep? An undeniable proof, that they acknowledged it lawful to do good on the sabbath. Then looking about Him, with indignation at their strange perverseness, He commanded the poor man to stretch out his lame hand; which on doing, it was perfectly restored, and made sound as the other. (Matt. xii. 9, 12; Mark iii. 1, 5; Luke vi. 6, 10.)

When captious Pharisees are near,  
Through prudence false, or slavish fear,  
We never should the truth suppress;  
We never should with man comply,  
Their pride or malice gratify;  
Or speak a curious word to please,

Whether they praise us, or condemn  
Our silence, or our freedom blame.  
We make the heavenly counsel known;  
To truth our testimony bear,  
And only for its interests care,  
And simply speak for Christ alone.

But should we not the truth declare ?  
Refuse, or high, or low to spare,  
And kings undauntedly reprove ?  
If fired with an intrepid zeal,  
The way of God in truth we tell,  
What more can there be wanted? Love!

Love and discretion must conspire,  
To cool and guide the temper'd fire  
Of Jesus' flaming witnesses;  
Humble, and peaceable, and meek,  
Wisdom should teach us when to speak,  
And how the holy truth to press

*Rev. C. Westly.*

The Pharisees, though silenced by His arguments, and surprized by the miracle; yet indulged such malice, that they resolved to attempt even His life; and to ensure success, they joined the Herodians,\* though opposite in principles consulting with them how they might destroy Him:

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\* The HERODIANS, are not mentioned in ancient writers, except the New Testament. Dr. Prideaux and others regard them, not as a religious sect, but a political party eminent in the days of Herod the Great, favouring his claims to the sovereignty of Judea. (See his character chap. I.) Some of these, might be weak enough to imagine Herod was the Messiah; or wicked enough to pretend they did, to serve his cause; and be ready to vindicate his conduct; when he, better to please the Romans, consecrated temples to some of their false deities. That heaven, therefore, against which our Saviour warned His hearers, must have been their false conceptions of the Messiah, or their conformity to idol worship.—*Dr. Prideaux.*

but Jesus knowing their impious designs, withdrew with the disciples to the sea side ; followed by multitudes from Galilee, Jerusalem, Judea, Idumea,\* the country about Jordan, and the Mediterranean sea, and the coasts of Tyre and Sidon, who thronged to hear Him, and to be cured of their maladies ; so that He ordered the disciples to procure for Him a small vessel near the shore, to avoid the throng ; though not the less ready to relieve the poor diseased people ; for He healed all those who applied to Him ; dispossessing all the impure spirits, who loudly proclaimed him " the Son of God : " but commanding their silence He accomplished the words of Isaiah, (xlii, 1, 2, 3,) " Behold my servant, whom I have chosen, my beloved, in whom my soul delighteth : I will inspire Him, and He shall proclaim judgment to the Gentiles ; He shall not be tumultuous, nor shall His voice be heard in the streets ; He shall not break the bruised reed, nor quench the smoking flax, till He renders judgment triumphant : and the

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\* IDUMEA is the Greek name for Edom ; yet not to be understood the original habitation of the Edomites, mount Seir, (Deut. ii. 5,) but the more southern part of Judea. The Idumeans, when reduced by the Maccabees, embraced Judaism, rather than quit their habitations, and thus became incorporated with the Jewish nation.

*Galilee, and the other places are described elsewhere. See Index.*

Gentiles shall trust in His name." Which truly represents the quiet, meek, and humble temper of the great Messiah. (Matt. xii. 14, 21; Mark iii. 6, 12; Luke vi. 11.)

About four months after, our Lord's entrance upon His ministry, He made a public and peculiar choice of the twelve apostles, to be witnesses of His actions and discourses; and to whom, after His departure out of this world, was assigned the propagation of the gospel, and the foundation of His church. For this purpose he withdrew to a solitary mountain, afterward called the mount of Christ, not far from Capernaum; where he continued all night in solemn prayer, for success in His important work: thus leaving a most excellent example to the succeeding ministers and people of His church, how to proceed in matters of importance. The next morning, from the great crowds of His followers, He chose the twelve, according to the number of the Patriarchs, and tribes of Israel; and these twelve He named Apostles. (Mark iii. 12, 19; Luke vi. 12, 19.)

#### THE NAMES OF THE APOSTLES\* WERE

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\* APOSTLE, or Evangelist, (a special messenger, or ambassador); a title the most honourable and the greatest ever conferred on man. This election was made about the feast of Pentecost,\* the time also of the giving of the law on mount Sinai.

\* PENTECOST; was the second great festival after the passover,

1. Simon, (signifying hearing, obeying;) the son of Jonah; and by Jesus surnamed Peter, (a rock or stone); a fisherman of Bethsaida; who, after his marriage, became an inhabitant of Capernaum: the eldest of the apostles, and ten years older than our Lord. His age and gravity contributed to give him a precedency, though not a superiority, over the other apostles.

2. Andrew, (manly or courageous,) Peter's younger brother, of the same employment, a native of Bethsaida, of the fishing trade; and formerly a disciple of John the Baptist, as Peter is supposed to have been.

3. James, (supplanter or maintainer,) and called the great; son of Zebedee and Salome, and brother

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celebrated on the 50th day after the first, of unleavened bread; a festival of thanksgiving for the harvest, which commenced immediately after the Passover; when two loaves made of the new meal, were offered before the Lord, as the first fruits; whence it is called the "day of first fruits." (Deut. xvi. 5, 10.)

There was also other peculiar sacrifices appointed for this day. (Lev. xxiii. 9, 21.) The intention of Pentecost, was also to commemorate the giving of the law from Sinai. On this feast day, (corresponding with our Whitsunday,) the Holy Ghost descended on the apostles, after which they began to preach the gospel at Jerusalem. It is also remarkable, that our Lord rose from the dead on the first day of the week, on which day the feast of Pentecost fell. Thus two great facts, the Resurrection of Christ, and the descent of the Holy Ghost, each took place on the Christian sabbath, also called the Lord's day.

to John the evangelist; an inhabitant of Bethsaida, and partner in the fishing trade with Peter and Andrew; but superior in worldly circumstances, having servants to assist him.

4. John, (grace or gift of God,) younger brother of James, and youngest of the apostles; a fisherman, partner with his brother, and a disciple of the Baptist. These two were related to our Lord and were surnamed Boanerges' or sons of thunder, on account of their resolute and bold tempers.

5. Philip, (a lover of horses,) an inhabitant of Bethsaida, a fisherman, and married; who had the honour of being first called by our Saviour.

6. Bartholomew, the son of Tholomeus, (who suspends the waters,) also thought to be Nathaniel; and said to have been skilled in Jewish law.

7. Matthew, (given, or a reward,) called also Levi, and son of Alpheus, a rich publican, or tax gatherer, of Capernaum; supposed to have been born at Nazareth, the place of our Lord's origin.

8. Thomas, (of two hearts,) also called Didymus, (in Syriac, twin,) a Galilean of mean parents in the fishing trade.

9. James, commonly named the less; son of Cleophas and Mary, sister to the virgin Mary, sometimes called our Lord's brother. He wrote the epistle of his name, and was bishop of Jerusalem.



10. Simon, distinguished from Simon Peter, by the title of the Canaanite ; from Cana, the place of his birth, and Zelotes,\* from the sect of that name, to which he belonged.

11. Judas, commonly called Jude (confessing or praising,) and sometimes Thaddeus, and Lebbeus, (prudence;) a married man, brother to James the less, and kinsman to our Lord.

12. Judas Iscariot, (an hireling, or man of death,) of Kerioth, an ancient place in Judea, of whom we have no other account, but of his having justly the name of traitor.

Thus, did our Saviour begin to found His church, by choosing persons of the lowest condition as its pillars or first ministers, mostly fishermen ; honest, but principally illiterate, and expecting temporal power and advantage. Yet these Galileans, the most despised part of the Jewish nation ; were the men designed to correct the errors, of a proud and wicked world ; to confound the wisdom of the learned, and to prevail against the mighty, the noble, the rich, and all who opposed them. Cer-

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\* The ZEALOTS, so often mentioned in Jewish history, were the followers of Judas the Gaulonite, mentioned Chap. VII. And it has been supposed that the *Just-men* whom the Pharisees and Herodians sent to entangle Jesus in his conversation, were members of this sect. (Matt. xxii. 15, 16 ; Mark xii. 13, 14 ; Luke xx. 20.)

tainly, had human wisdom managed this affair, it would have selected the profoundest rabbins, the acutest philosophers, and the most powerful orators; who by their powers of reason and eloquence, might have triumphed over the minds of men; grappled with the stubbornness of the Jews; and baffled the fine notions and nice speculations of the Greeks and Romans. But the wisdom of God is infinitely beyond that of man: and as our Saviour was pleased to use the humblest instruments, so He also chose one whom He knew would prove a villain and a traitor; shewing, that the efficacy of the ministration of His word, depends not upon the instrument, but the institution; and that we need not expect that Christ's church on earth should be in a better condition, as to the worthiness of its external members, than when He first founded it.

Our Lord, having chosen the twelve apostles, cured many diseases among the multitudes, and cast out devils, and by an extraordinary virtue relieved all who touched Him. The people assembling in greater throngs than before, He proceeded to give the most eminent marks of His prophetic office; by delivering the Evangelic law, as Moses had the Old one, upon a mountain, in the wilderness. This celebrated discourse, called "the sermon on the mount;" began with pronouncing blessings, as the

most proper and comfortable tenor of the gospel, to such persons, as are too generally accounted the most miserable ; but in reality the most happy, as it respects their prospects in futurity—saying :—  
“Blessed are the poor in spirit ; for theirs is the kingdom of heaven. Blessed are they that mourn ; for they shall be comforted. Blessed are the meek ; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness ; for they shall be filled. Blessed are the merciful ; for they shall obtain mercy. Blessed are the pure in heart ; for they shall see God. Blessed are the peace makers ; for they shall be called the children of God. Blessed are they, that are persecuted for righteousness’ sake ; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you and persecute you, and say all manner of evil against you, falsely for my sake. Rejoice and be exceeding glad ; for great is your reward in heaven ; for so persecuted they the prophets, which were before you.” Jesus, after declaring His disciples to be the salt of the earth and light of the world ; and that He was not come to destroy, but to fulfil the law ; proceeded to warn His hearers of the doctrine of the Pharisees, who taught that salvation depended on the observance of the ceremonial law, instead of belief in Christ, the fulfiller

of it :—and after condemning their wretched interpretations of the moral law ; He then proceeded to the laws themselves, expounding their true meaning.

1. *The law against murder*, which they said, made the offender only liable to death ; He declared prohibited all unjust anger, as leading to it : for calling a man *Racha*,\* was by the judgment of their Sanhedrim or council, subject to stoning : and pronouncing a man a fool, or reprobate, was liable to the highest punishment, hell fire. Therefore, whoever brought his offering to the altar, and remembering that he had injured any, ought to go immediately and be reconciled to him, before he presumed to offer it ; or else he would appear before God like a bankrupt to his creditor, who for want of timely composition with him, might be delivered over to the judge and his officers, and so to prison ; whence he would never be freed till he had paid the uttermost farthing.

2. *The law against adultery*, which as they thought only prohibited the gross act ; He declared, that whoever gazed on a woman with an impure

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\* *Racha*, a Syriac word, signifying strong contempt, which whoever uttered it to another, was subject to punishment by the magistrate, as well as the vengeance of heaven.

desire actually committed adultery before God. Therefore, they ought to avoid all occasion of sin, and to mortify the lusts of the flesh, though as dear to them as a right eye, or a right hand; for it were better to be deprived of those enjoyments here, than suffer for them hereafter in hell. And though they thought it lawful, to put away their wives, merely on exhibiting a bill of divorcement; yet whoever put away his wife, except for whoredom, caused her to be an adulteress, and the person who married her an adulterer.

3. *The law against perjury*, which they held only prohibited false swearing, He declared condemned all kinds of swearing; not only by the Creator, but also by the creature; by heaven, by the earth, by Jerusalem, or by their own head; for the first was God's throne, the other His footstool, and the other His city; and the last, was that over which man had no power. Therefore, in common conversation, they ought to use only plain affirmations and denials; because whatever exceed these, proceed from evil principles.

4. *The law of punishing offenders*, with an eye for an eye, and a tooth for a tooth; which they deemed to allow all private and proportionable revenge; but He commanded them not to retaliate injuries: for upon receiving one blow, rather than

resent it, to take another : or on the loss of their coat, to give up their cloak also, rather than revenge it. And upon being pressed to go one mile, to go two : always shewing an extensive charity. To help such as begged, or would borrow ; and without exaction, dealing with others, as they expected from them.

5. *The law of loving our neighbour*, to which they had falsely added, hatred to enemies ; but He declared, “ they should love their enemies ; do good to, and bless, and pray, for those who hated them ; that they might be the true sons of God, who dispenses His blessings of the sun and rain, upon the just and the unjust. But if they loved, and did good only to their friends, and such as would return their kindness, what virtue was that ? How would they exceed the publicans and sinners ? Therefore, they ought to imitate the diffusive bounties of heaven.” (Matt. v. 1, 48 ; Luke vi. 20, 38.)

Our Lord having thus shewn the true extent of several precepts, proceeded to explain and press three great duties ; alms ; prayer ; and fasting.

1. *Alms* ; were not to be done in the face of the world, like the hypocritical Pharisees, who loved the applause of the people ; which was all their reward.

2. In *Prayer* also, they were to avoid the custom of the Pharisees, who prayed openly at the corners of the streets, to be gazed upon by the people; which was all their reward. Likewise their prayers, were to be free from the vain repetitions of the heathen; then He delivered for their use, a form called "the Lord's prayer:" saying, after this manner, therefore pray ye:—"Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done; as in heaven, so in earth. Give us day by day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power and the glory, for ever. Amen."

JEHOVAH SHAMMAH.

Thou art our Father Lord, our Lord,  
And thou wilt every want fulfil  
Of promis'd love; and Zion-ward,  
Wilt lead the tribes of Judah still.

Tho' mute within thy walls we stand,  
Nor harp, nor tabret's sound is there;  
Nor bended knee, nor lifted hand,  
Nor solemn vow, nor voice of prayer:

The heart contrite, the lowly mind,  
The strength implored, the trembling plea,  
The cherish'd joy of years resign'd,  
In grateful incense rise to Thee.

Sometimes perhaps, as 'reft and weak,  
Along her walls may Zion mourn;  
Because they be but few that seek  
Her day of feast, or solemn morn.

But thou shalt still inhabit there,  
And there shall still thy glory shine;  
And Sinai's fount thy name shall bear,  
And Zion's hill shall still be Thine.

Yet shalt thou teach her sons thy ways;  
Her courts with prophets yet shall fill;  
And on her gates shall still be praise,  
And on her walls Salvation still!

There, shalt thou bid thine ensign stand;  
And blow thy trumpet, that from far  
Shall call the nations, land by land,  
And they shall answer, "Here we are!"

And Cush, and Hamath, as of old,  
And Taphoram\* shall come to her,  
With richest off'rings, gems and gold,  
And balm, and frankincense, and myrrh.

Around her borders, shalt thou lead  
The streams that gladden where they flow;  
And there Nebaioth's rams shall feed,  
And there the flocks of Kedar go.

Within, Thy love, Thy peace shall rest,  
Th' unmeasur'd Spirit all shall hear;  
And every tongue shall call her blest,  
And name her name—The Lord is there!

*Wm. Diamond, Exeter.*

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\* Supposed to be intended for Taphanes. (Jer. xliii. 7, 8.)



Our Lord in His form of prayer, imitated the Jewish one then in use ; and added, that the forgiveness of trespasses was a principle, without which, no true prayer could be offered ; for if we forgive men their trespasses, our heavenly Father will forgive ours ; but if otherwise, we cannot expect forgiveness.

3. *Fasting* ; should not be like the Pharisees, with sour countenances, to shew it to the world ; which was all their reward : but ought to be secret, and that our Father in heaven, who observes all secret things would reward it openly. (Matt. vi. 18.)

*Covetousness* ; our Lord then dissuaded from all covetousness ; not to heap up treasure on earth, but to seek incorruptible treasure in heaven ; for men's possessions draw their hearts after them. As the eye, is the light of the body ; so is the judgment, the eye of the mind ; which if liberal, would be illuminated ; but if covetous, would be darkened ; for we cannot serve two contrary masters, God and riches, (called in Syriac mammon.) Therefore, to be solicitous about either food or raiment is wrong ; as it is easier to get food than life, and raiment, than a body.

*As for Food*, we might observe the birds, who take no pains, yet received it from heaven, and certainly, it could not be lacking to those who are

so much more valuable than birds; especially, since man depends so much on providence, that none can add to his stature.

*As for raiment*, we should consider the lilies of the field, exceeding in splendour, the glory of king Solomon: and if God thus clothe the fading products of nature, how much more will He provide for the nobler parts of His creation? Therefore we ought not to be solicitous about the necessities of this life, which are the whole concern of heathens, and those who have no confidence in God; neither should we be anxious about the concerns of the following day, for the trouble of one is sufficient: and as our heavenly Father knows all the wants of His creatures—if we seek first the kingdom of God and His righteousness, all other needful blessings shall be given therewith.

After this, Jesus proceeded to several other precepts:—"To avoid rash censures and judgments: not to give holy things to dogs, nor cast pearl before swine;" signifying, that we are to avoid even speaking of religion, to those who show no disposition to receive it; unless indeed we are called upon by imperious necessity and duty.

"*To be instant in fervent prayer:*" and we shall not fail of success, from our heavenly Father; for as earthly parents, will not give their children stones

instead of bread; nor serpents instead of fish; much more, will our heavenly Father be bountiful to those, who faithfully ask Him: and our Saviour added, that we should do to others, as we wish them to do to us, which is the sum of the law and the prophets.

*“To strive to enter in at the strait gate;”* for the gate is wide, and the way spacious which lead to destruction, and great numbers go therein. But the gate and the way are narrow, that lead to eternal life, and few there be, who enter.

*“To beware of false prophets,”* who are ravenous wolves, though in sheep’s clothing; but by their fruits we should know them. And every tree that bares not good fruit must be hewn down, and cast into the fire. Therefore, not every one who cries “Lord, Lord,” shall enter into the kingdom of heaven; but such as rightly perform the will of God: for many will cry in the last day, Lord, Lord, have we not prophesied in thy name, and cast out devils? To whom He shall declare He never knew them, therefore will command them to depart, as workers of iniquity.

Our Lord then concluded His admirable sermon with this important exhortation; saying, whoever hears these discourses of mine, and practically observes them, shall be compared to a wise man,

who laid a foundation for his house upon a rock ; so that when the floods came and beat violently it stood firm. But every hearer of these discourses, who does not practice them, shall be compared to a fool ; who building upon the sand, when the floods, and storms arose, the house immediately fell, and great and terrible was the fall. This sermon, delivered with such extraordinary dignity and power, amazed the multitude ; for says St. Matthew, “ He taught them as one having authority, and not as their usual teachers the Scribes.” (Matt. vi. 19, 34, and vii. 24, 29 ; Luke vi. 49.)

After this, our Lord returned to Capernaum, where a centurion, or Roman officer of a hundred men, hearing of His fame ; sent some of the Jewish elders, begging Him to come and cure his servant at the point of death. These urged Him by representing the worth of the man, who though a Gentile proselyte,\* had built them a syna-

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\* *A proselyte of the gate*, (alluded to in the fourth commandment,) was one who renounced the heathen idolatry, and observed what the rabbins called the seven precepts of Noah ; viz. 1. Punishment for malefactors ; 2. Blessing the name of God, or keeping of the Sabbath ; 3. Disclaiming idolatry ; 4. Against uncovering nakedness ; 5. Shedding of blood ; 6. Robbery ; 7. Eating any part of a beast, taken from it alive. Such persons attended the Jewish instructions, yet were not circumcised, nor partook of the Passover. To these the Jews allowed the hopes of eternal life, and to dwell in Canaan.

gogue. On Jesus going with them, He was met, by others from the centurion, who, with the greatest humility, begged Him not to trouble himself; for their friend thought he was unworthy to receive so great a personage under his roof: but if Jesus pleased to speak the word only, he doubted not the power of it; since he himself, though but a subordinate officer, and subject to the command of others, could be easily obeyed by the soldiers under him. Our Lord, pleased with such holy confidence in a heathen; then declared, that He had not found such great faith among the Israelites themselves: adding, that many would come from the farthest parts of the world, and sit down in the kingdom of heaven, with Abraham, Isaac, and Jacob; while the Jews, called the children of the kingdom, should be excluded, and cast into outer darkness and despair. To this extraordinary faith, Jesus added the cure; telling them, it should be according to the centurion's belief; and upon their return they found the servant in perfect health.

The next day, Jesus with the disciples, departed from Capernaum,\* and followed by great multitudes went to Nain.† On arriving at the gates,

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\* See an account of Capernaum at the end of Chapter III.

† Nain or Naim, (meaning beauty and pleasantness,) was situated in Galilee, near mount Tabor, and Nazareth.

the funeral of a widow's only son met them. The sight of the afflicted mother moved His compassion, who bade her cease weeping ; and touching the bier, said young man I command thee to arise ; when immediately the dead son arose, and was delivered alive to his mother. This being the first person Jesus raised from the dead, was a thing so wonderful, that the multitude glorified the Almighty ; declaring, that a great prophet had sprung up, and God had visited His people. The fame of this miracle spread through the whole country of Judea, and the neighbouring provinces.

Our Lord's fame daily increasing, and John the Baptist being then in prison ; after five months confinement, was informed of His great miracles, and sent two disciples, to enquire of Jesus, whether He was really the Messiah, or were they to expect another ? Probably by this, intending fully to confirm the faith of his followers ; but instead of giving them a direct answer, our Lord wrought several miracles in their presence ; and then ordered them, to go and inform their master, what they saw and heard ; pronouncing a blessing, on all such as were not offended at His mean condition. Matt. xi. 2, 6 ; Luke vii. 18, 23.

At the departure of these messengers, Jesus discoursed to the people concerning John, declar-

ing that he was more than a prophet; even the messenger of the Most High, and the Elias which was to come: and at the same time took occasion to upbraid the obduracy of the cities where His miracles had been wrought; denouncing woes against Chorazin\* and Bethsaida: and more especially the proud city of Capernaum, where He then dwelt; which from its exaltation to heaven, (by its privilege having the son of God a resident,) should be brought down to hell; declaring that if the Pagan cities of Tyre and Sidon† had seen His

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\* CHORAZIN, mentioned here as the place where most of our Saviour's miracles had been done, is generally supposed to have stood on the sea of Galilee, not far from Capernaum. For an account of Bethsaida see Chapter II.

† TYRE AND SIDON, OR ZIDON, were chief cities of Phœnicia. Zidon, on the east shore of the Mediterranean sea, was built by Zidon, the eldest son of Canaan, probably not long after the flood; and some ages after, the inhabitants built old Tyre on a high hill, further to the south, on the same shore. Its circumference was about three miles; but in process of time, building another city on the adjacent island, and joining them by a neck of land, together became about nineteen miles in circumference. Tyre and Zidon pertained to the tribe of Asher, though never taken from the Canaanites.

The Zidonians very early oppressed the Israelites. (Judges x. 1, 2.) Sometimes Tyre and Zidon had distinct kings. About the time of David, Cilix and Cadmus, sons of Agenor, king of Tyre, alarmed at his victories, fled the country. Hiram, king of Tyre, who had the Zidonians under him, assisted Solomon to build the temple:—Ethbaal, father of Jezebel, Ahab's wife, was one of his successors. During the reign of his grandson Phigmalion, Dido,

miracles done in Chorazin and Bethsaida; they would have repented in sackcloth and ashes, and

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with a multitude of others, fled from his oppression, and built Carthage, on the north of Africa, the south-west of Sicily.

The Tyrians were leagued against the Israelites, in the time of Jehoshaphat. (Psalm lxxxiii.) About the time of Jotham, the son of Uzziah, king of Judah, they were masters of part of the country of the Philistines; and in the days of Ahaz, carried away numbers of the Jews and sold them to the Greeks for slaves. (Joel iii. 4.) Soon after, Eulæus their king, attempting to reduce the revolted inhabitants of Gath; these supplicated the protection of Shalmanezzer, king of Assyria; who turned his arms against the Phœnecians. The Zidonians quickly revolted from Tyre, proclaimed him their king, and assisted him against the Tyrians. Five years he besieged Tyre; but twelve of their ships beating sixty of his, and death cutting him off, the siege was raised. The glory of Tyre quickly increased; for the inhabitants traded with many nations, and has most of Phœnecia subject to them.

Nebuchadnezzar invaded them, for entering into league with Zedekiah, king of Judah, and assisting him in rebellion. Zidon quickly surrendered, but Tyre was besieged thirteen years; during which time Ethbaal, their proud and politic king, was slain. When in A.M. 3432 Tyre was taken, the inhabitants had previously escaped with their effects, to the neighbouring island; and the Chaldeans missing their booty, burned the place and threw the rubbish into the sea. The Tyrians now safe, from submission to the Chaldeans; under whom, and their Persian successors, Tyre and Zidon had their own kings. Testramnestes of Zidon assisted Xerxes king of Persia, with 300 gallies, in his mad expedition against Greece.

Provoked with the tyranny of Darius, of Persia, they leagued against him, with Nectanebus king of Egypt. Darius besieged their city; Tenues their king, and Mentor a Greek general, betrayed it to him. Enraged at this, and their ships being burnt, that none might leave the place, in desperation they set fire to the city, which, with 40,000 inhabitants were destroyed. Darius pro-



if that abominable place Sodom,\* had seen the miracles wrought in Capernaum, it would have

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cured a considerable sum for the rubbish ; which contained much gold and silver. The rest of the country soon submitted. About this time, the slaves of Tyre in one night murdered all their masters, except Strato, whom they made king, and who was also king of Zidon, and now rebuilt the city, but he was dethroned by Alexander the Great, to make way for Ballonymus, a poor man, but of the ancient blood royal. When Alexander approached Tyre, the governors sent him presents ; but they refused to admit him to sacrifice to Hercules, trusting to their walls of 150 feet high. After a siege of seven months, he took the city ; massacred 8,000 inhabitants, crucified 2,000, sold 30,000 for slaves ; and made Azelmic governor, who before was king. About 15,000 of their women and children were preserved, being secretly sent off to Carthage, in Zidonian ships. After nineteen years, Antigonus again took it in a seige of fifteen months ; and the trade being carried to Alexandria, in Egypt, it never recovered its ancient glory. At length falling into the hands of the Romans, the emperor, Augustus, to punish their frequent riots, and siding with Cassius, deprived them of their liberties. About A.D. 194, Niger, the usurping emperor, burnt Tyre, and killed most of its inhabitants.

In A.D. 636, the Saracens took Tyre and Zidon ; and with the Seljukian Turks retained it 494 years, when the Christian Crusaders seized them ; but in 1298, Alphix, sultan of Egypt, took and utterly destroyed these and other strong places near, that no more Christians should be sheltered. In 1516, Phœnecia was taken by the Turks ; but the Druses of Lebanon obtained a share ; and Faccardin, blocked up the harbour of Zidon, to exclude the Turkish gallies.

The Phœnecians, in part, became proselytes to the Jewish religion ; and many attended our Saviour's ministry, and received His cures. A Syro-phœnecian woman He extolled for her faith. (Mark iii. 8, and vii. 24 to 31.) The gospel was early preached

\* See account of Sodom and Gomorrah, next page.

stood to that day. Therefore in the dreadful day of judgment, it should be more tolerable for Tyre and Sidon, and even Sodom itself, than for those impenitent cities; but He praised the Father Lord of heaven and earth, for His good pleasure, in concealing the gospel salvation from the worldly wise

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here, (Acts xxi. 4, and xxviii. 3,) and for many ages, there were churches in these places. Tyre, has long been particularly famous for purple dye, found out by mere accident: a dog's lips by eating the fish *corchalis*, being dyed a purple colour. Isaiah (xxiii. 12) mentions, that the merchants of Tyre were princes, and her traffickers the honourable of the earth. It is now called Zur, and inhabited by only a few fishermen; but Zidon is still of some note, having about 16,000 inhabitants, Christians and others. (Gen. ix. 25, 27; Amos i. 9, 10; Joel iii. 4, 8; Isaiah xxiii; Ezekiel xxvi. 27, 28; Jer. xxv. 11, 22, and xxvii. 3, 7; Zech. ix. 1, 5; Psalm xlv. 12, and lxxii. 10, and lxxxiv. 4.)

\* SODOM AND GOMORRAH, two of the five ancient cities of the Canaanites, stood on the south-east side of the mouth of brook Kidron; and in the days of Abraham, had each a king, by Chedorlaomer reduced to be his tributaries. After twelve years they rebelled; but in the fourteenth, were attacked, and would have been totally ruined, had not God, by Abraham, routed the conquerors. They continued their wickedness; about sixteen years after, God told Abraham and Lot, (who dwelt in Sodom,) of his intention to destroy the city. Lot and his two daughters were preserved; as was also at his request, for shelter to him, the city of Bela, or Zoar, (i. e. the little one,) but the other four were destroyed with fire and brimstone from heaven.

Whenever the prophets mark some fearful judgment and lasting destruction, they compare it to that of the four cities; as in (Hosea xi. 8; Amos iv. 11; Isa. i. 9; Zeph. ii. 9; Jer. xlix. 18; Isa. xiii. 19; Jer. i. 38, 40.) This terrible ruin of these cities is used as an emblem of the torments of hell. (Jude vii.; Rev. xx. 12, 15.)—*Brown.*

and prudent ; and revealing it to such inexperienced babes, as were His disciples : and then concluded by declaring, " that the Father, who only thoroughly knew the Son, had delivered all things into His hands : nor could any man know the Father but the Son ; and he to whom the Son should reveal Him ;—and then graciously. exclaimed, " Come unto me, all ye that are heavy laden of your sins, and I will give you rest. Take my yoke upon you, and learn of me, who am meek and humble spirited, and your souls shall find comfort ; for my yoke is easy, and my burthen is light." (Matt. xi. 7, 30 ; Luke vii. 24, 35.)

Come, said Jesus' sacred voice,  
Come and make my paths your choice ;  
I will guide you to your home ;  
Weary pilgrim ! hither come.

Thou, who houseless, sole, forlorn,  
Long hast borne the proud world's scorn ;  
Long hast roam'd the barren waste,  
Weary pilgrim ! hither haste.

Ye who toss'd on beds of pain,  
Seek for ease but seek in vain ;  
Ye whose swoll'n and sleepless eyes,  
Watch to see the morning rise ;

Ye by fiercer anguish torn,  
In remorse for guilt who mourn,  
Here repose your heavy care ;  
Who the stings of guilt can bear ?

Sinner ! come, for here is found  
Balm that flows for every wound ;  
Peace that ever shall endure,  
Rest eternal, sacred, sure !

On Jesus finishing His discourse, Simon, a Pharisee, asked Him to dine ; when He consented. At the table, Mary of Magdala, out of whom He had cast seven impure spirits, came behind Him, and with a flood of tears washed his feet, and wiped them with her hair, and anointed them with a most precious ointment. This gave great offence to Simon, who immediately concluded, that had Jesus been a prophet, He would have known her to be a woman of loose life, and not fit to touch Him. Jesus knowing his thoughts, to justify Himself and Mary, put a question to him, respecting a creditor who had two debtors, one owing him ten times as much as the other ; but finding them unable to pay, he frankly forgave them both ; then our Lord demanded of this Pharisee, which would feel most grateful ; Simon answered, he supposed the greater debtor, when Jesus made this application, saying, "At my entrance into your house, you gave me no water, for my feet ;\* no kiss, nor oil for my head ;

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\* It was the custom in those days to wear sandals, bound to the feet without any upper covering for the toes ; therefore, it was necessary after journeys, for guests, wishing to appear clean, to have their feet washed.

according to the custom of hospitality ; but this woman has exceeded your neglected duty ; using her tears instead of water, bestowing her kiss upon my feet, anointing them with rich odours ; therefore, her love is great, because the sins forgiven her are great also : but those less conscious of their sins, their love is in proportion." Adding this glorious declaration to the weeping penitent, " that her sins were forgiven." At this authority, the proud Pharisees were offended ; but our Lord contemning their murmurs, bade the woman " depart in peace, for her faith had saved her." (Luke viii. 1, 3.)

Soon after this, Jesus went through every city and village in Galilee, preaching the glad tidings of the kingdom of God ; accompanied by the twelve apostles, and many pious women, particularly Mary Magdalene, Johanna, wife of Chuza, king Herod's steward, with Susannah, and others ; who having been cured of diseases, became a part of His holy retinue. After a few months progress, our Lord returned to Capernaum, where such multitudes of people quickly surrounded Him, that neither He, nor the disciples could find time to eat. At this period was brought a miserable demoniac, deprived of both speech and sight ; whom he directly cured, to the great astonishment of all the people, who immediately exclaimed, is not this the son of

David the Messiah? But the proud Pharisees, and doctors of the law, rather than acknowledge Him, most maliciously ascribed the miracle, to the power of Beelzebub the devil: when our Lord, to vindicate Himself, said, that every kingdom or house must fall, if divided against itself; so must Satan's, if one devil cast out another: and if He cast out devils by Beelzebub, by whom did their own exorcists pretend to it? Therefore, they were sufficient to condemn their malice: and as He did it by Divine power, it was evident the kingdom of God had come among them; or how could Satan thus be mastered, but by one stronger than himself? And that He was an enemy to Satan, their own proverb testified, "he who was not for a man, must be against him." Then Jesus, to show the fatal danger of their malice, solemnly declared; that all other sins were pardonable, but the blasphemy against the Holy Ghost; that power by which He wrought His miracles; and could never be pardoned, either in this world, nor in that to come. And as every good or bad tree, was known by its fruit; it was not to be expected, that such a venomous generation, should utter any thing good; for what men speak proceed from their hearts; and as these are good or evil, so are their words. That men should be called to account, at the day of

judgment, for every evil word they speak ; and their words, would either clear or condemn them. (Matt. xii. 22, 37 ; Mark iii. 19, 30.)

Notwithstanding the Scribes and Pharisees, had sufficient means of conviction, from our Saviour's miracles ; yet they now impudently sought some new sign,\* or evidence of His mission. Jesus replied, "an impious generation should have no sign but one, and that for their condemnation ; even Jonas, whose deliverance from the whale's belly, after three days, was a type of His own resurrection. Our Lord then said, the inhabitants of Nineveh† (a pagan city,) and also the queen of the

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\* A SIGN, insolently required of our Lord by the Jews, as a mark of His authority ; appears to have originated in the idea, that such should be given, merely because God had been pleased to show His tokens, or signs, in delivering the children of Israel out of Egypt, and as in Kings xiii. 3, 7 ; Isaiah xiv. 8, 12.

† NINEVEH, the capital of Assyria, adjoining Mesopotamia, mentioned Acts vii. 2 ; supposed to have been built by Nimrod, almost opposite to the present Mosul. It was one of the largest cities of the world ; and in Jonah's time, required him three days to go through it, and then contained above 120,000 infants. Diodorus says it was 60 miles in circumference : a wall surrounding it was so thick, that three chariots might drive abreast, and had 1500 towers, each 200 feet high above the wall. This city was noted for wealth, idolatry, and whoredom. When the prophet, about A.M. 3142, warned the inhabitants, of the necessity of repentance within 40 days, they were greatly affected ; and a fast for three days, for man and beast, was appointed : and as they cried mightily to God to prevent the threatened destruction, He heard them, and long delayed their ruin. (Gen. x. 11.)

south,\* should rise up in judgment against that generation, and condemn it; for the Ninevites repented at Jonah's preaching, and the latter took a vast journey to witness Solomon's wisdom; but they refused to hearken to one far greater than either Jonah or Solomon. Therefore, it would be with them, as with a man dispossessed of an impure spirit; who, having been cleansed, receives him again, with seven others, more wicked than the first; and thus makes his condition worse than before. While our Lord was thus foretelling, the apostacies of the Jewish nation, He was interrupted by some one stating, that His mother, and kindred were without, desiring to speak to Him. Jesus reproving their unseasonable interruption, and to shew that these friends, were of far less importance than the duties He performed, asked, "who is my mother, or my brethren? When pointing to the disciples, He declared, that they were His truest relatives; who heard the word of God, and practised it." (Matt. xii. 38, 50; Mark iii. 31, 35; Luke viii. 12.)

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It is evident, from the history of Solomon, (1 Kings x. 1,) that the queen of Sheba is here meant; for Sheba was the capital city of a considerable kingdom, in the southern part of Arabia; therefore it appears, that this queen is very properly said to come from the uttermost parts of the earth, that way southward.



The same day, our Lord retired to the sea-shore ; where, to avoid the throngs of people, He entered a vessel, and thence taught them ; changing His manner of preaching, into parables or similitudes ; which conveyed mysterious truths, sufficiently plain to shew the people's infidelity, though not to dispel their obstinate darkness. He began with the parables of the sower of corn, the mustard seed, and the leaven, and the darnel or weed, and other things ; accomplishing the words of the Psalmist ; I will open my mouth in parables, &c. (Psalm lxxviii. 2 ; Matt. xiii. 24, 34.)

Upon our Lord's retirement from the multitude, the disciples inquired why He spoke in parables : Jesus answered, that to them was given to know the mysteries of the kingdom of heaven, but not to those obstinate people, the Scribes and Pharisees ; for whosoever improved what he had, should receive in abundance, in return ; but he who did not, would lose all. Therefore, He spake to them in parables, because they, the Scribes and Pharisees, saw, and did not wish to perceive ; they heard, but would not understand, thus verifying Isaiah's prophecy, " Ye shall hear with your ears, and not understand ; and see with your eyes, and not perceive : for the hearts of this people are grown stupid, their ears deaf, and their eyes closed ; lest I should instruct,

convert, and heal them. But our Lord, addressing the disciples said, that their eyes and ears were blessed; for they both saw and heard, what many prophets, and holy men earnestly longed for, without obtaining their desire. Then explaining the parable of the sower, He informed them, saying, the seed is the word of God ; and that which fell on the pathway, relates to him who hears the word, but for want of due attention, Satan catches what is sown on his heart. That which fell among stony places, represents him who hears the word, and immediately receives it with joy ; but wanting root, continues only for a time, being discouraged by the first persecutions, or afflictions that arise. That which fell among thorns represents him, who, after hearing the word, is encumbered with cares, and pleasures of the world, and the deceitfulness of riches, which renders it fruitless. But that sown on good ground, represents him, who hears the word with patience ; and with an honest and good heart, produces fruit according to his ability." Our Lord then added, " It is not usual for people to light a candle, and put it under a bushel, but in open space, where its light may be seen ; so also, no advantageous secret should be hid, but be made manifest. They ought therefore to take care how, and what they heard ; for the improver, should

receive great recompense, but the negligent would loose all." And it is with the kingdom of heaven, or the gospel state ; as with a man, who having sown his seed, it grew up gradually, first the blade, then the ear, and then the full corn, till it was ripe for the sickle. The disciples then desired Him, to explain to them the parable of the darnel or weed, which He did thus : the sower is the son of man ; the field is the world ; the good seed, is the children of the kingdom ; the darnel or weed, is the children of darkness ; the enemy sowing it is the devil ; the harvest is the end of the world, and the reapers the angels. Therefore, as the darnel, or tares, are gathered up and burnt ; so at the end of the world, shall the Son of man send His angels, and gather all wicked offenders, and cast them into a fiery furnace of lamentation and despair : while the righteous shall be glorious as the sun, in the kingdom of their Father. (Matt. xiii. 3, 52 ; Mark iv. 10 ; Luke viii.)

After this, Jesus added three other parables ; stating the kingdom of heaven, to be like a treasure hid in a field ; which being discovered by a man, he concealed it, and for joy of the discovery, sold all he was worth to purchase it. He compared it also to a merchant, trading for rich pearls ; who seeing one of extraordinary value, sold all his other

stock and bought it. It was also like a net, catching all kinds of fish, and when drawn ashore, the good were gathered into vessels, and the bad cast away. Just so, it would be at the end of the world, when the angels should go forth and separate the wicked from the just; and cast them into a fiery furnace of lamentation and despair. Jesus then asking them whether they understood all these things; they answered yes. He replied that every gospel teacher, ought to be as a well-furnished householder, who brings forth all necessary things, both new and old, according to the wants of his guests. *Matt. xiii. 36, 52.*

Our Lord continued but a short time in Capernaum; and when about to embark on the sea of Galilee,\* for the dominions of Philip the tetrarch; a Scribe came saying, he was ready to follow Him wherever He went. But Jesus told him to expect no advantage from so doing; for said He, "the foxes have holes, and the birds of the air have nests; but the Son of man hath no where to lay His head."

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\* The sea of Galilee, into which the river Jordan flows; was anciently called the sea of Chinnereth or Cinneroth, (*Numb. xxxiv. 11; Josh. xii. 3.*) from its vicinity to the town of that name; but in the New Testament, it is also called the lake of Gennezareth, and sea of Tiberius—from the Roman emperor of that name.

On the dark wave of Galilee,  
The gloom of twilight gathers fast ;  
And o'er the waters drearily,  
Sweeps the bleak, the evening blast.

Still near the lake, with weary tread,  
Lingers a form of human kind ;  
And o'er His lone unsheltered head,  
Flows the chill night-damp on the wind.

And He, with thirst and hunger spent,  
Lone by the way-side faintly sinks ;  
A lowly hand the cup hath lent,  
And from the humble well He drinks.

Why seeks not He, a home of rest ?  
Why seeks not He, the pillow'd bed ?  
Beasts have their dens, the bird its nest ;—  
He hath not where to lay His head !

Such was the lot He freely chose ;  
To bless, to save, the human race ;  
And, through His poverty, there flows  
A rich, full stream of Heavenly Grace.

*Russell.*

Although our Lord rejected the proud Scribe,  
He very differently treated one intended for a  
disciple ; commanding him to follow. This man,  
desiring leave first to bury his father ; Jesus an-  
swered him, “ let the dead bury their dead, or  
those who seek no immortality ; but go thou and  
preach the gospel of the kingdom of God.” St.  
Luke, mentions a third person, who was also de-  
sirous first to go and bid his friends farewell : but

Jesus told him, that "whoever laid his hand to the plough and looked back, was not worthy of the kingdom of God;" intimating, that as a ploughman cannot look back, without damaging his work; no more can a follower of His, without hazarding his own salvation. Jesus having dismissed the multitudes; in the evening, embarked with the disciples for the other shore; several small vessels being occupied by those who accompanied Him. While under sail, He fell asleep; when there arose a terrible storm, which endangered the ship. The disciples in great consternation, awoke Him with the dismal out-cry, Lord save us, we perish:—but censuring them for the weakness of their faith, He arose, and stilled the tempest; causing the elements to obey the voice of their Creator, to the wonder, and dread of the disciples, and those in the other vessels; who both participated in the danger, and deliverance. This, being the first miracle of the kind they had seen, they exclaimed, "what sort of man is this, to whom the seas, and winds are obedient." Matt. viii. 18, 27; Mark iv. 35, 41; Luke viii. 22, 25, and ix. 57, 62.

Jesus the next morning, landed on the east side of the lake, in Philip's dominions; the province of Trachonitis, in the country of the Gadarenes,\* or

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\* Gadara, (walled or hedged about) a celebrated city. Jose-

Gergesenes; the remains of one of the Canaanitish nations. Upon His arrival, two men possessed by the devil grievously tormented, with only some rags about them, ran and falling at His feet adored Him: both were hideous spectacles; but one much the fiercer, who day and night made dismal outcries; and though often bound with fetters and chains, he as often broke them in pieces; ranging with his companions among the tombs, (which were cut out of rocks) and so furious, that none dare pass by them. Upon their approaching Jesus, the devils cried out through them, that He was the son of the Most High God; fearing He had come to torment them before the time. Our Lord, demanding the name of the most furious, was answered "legion," for a multitude possessed him; and it being one of the greatest torments, to restrain those infernal spirits from doing mischief to

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phus names it the capital of Pærea; about eight miles eastward of the sea of Tiberias, otherwise named the sea of Galilee, and lake of Gennezareth; and in it Pompey, about A.M. 3948, erected one of the five principal Jewish courts.

The Gadarenes, being a mixture of Jews, and heathens, fed great numbers of swine; or living on the borders of the heathen, the Jews fed the swine to sell to them. About 40 years after our Saviour's death, Gadara was burnt to ashes by the Romans.

To annoy the Jews, the Roman emperor Adrian set up a swines picture on the gate of the city, he built on mount Calvary; about 60 years after the destruction of Jerusalem.

men; they earnestly implored "if He cast them out, to permit them to enter the herd of swine, feeding, not far off; when Jesus, to shew His authority, permitted them. This was accompanied with surprising effects; for the whole herd, ran furiously over the rocks headlong into the sea; where two thousand of them were utterly lost. The keepers of the swine fled, and in terror reported this strange occurrence in Gadara. This brought multitudes to the place; who, to their great astonishment, found one of the men freed from the legion of devils, sitting at the feet of Jesus, clothed and perfectly sound in mind; when the whole city went out to meet Him, filled with strange consternation; for though they had the greatest veneration, for His power over devils; yet, fearing the wonderful Being, who had thus cast their swine into the sea, they earnestly besought Him to depart out of their country. Matt. viii. 28, 34; Mark v. 24; Luke viii. 26.

The man who had experienced this great deliverance, begged leave to follow Jesus; who ordered him to return home to his friends, and declare the wonderful things God had done for him; which he did to the astonishment of all. By following Christ, he would only have benefitted himself; while, by publishing the miracle, he might cause others to believe on the Messiah.



Our Lord, re-crossing the lake, returned to Capernaum, where the people received Him with great joy. About this time, Matthew the apostle, made a feast for Him ; and among the guests, were also many of the evangelist's former calling. The sight of this mixed company, gave great offence to the Scribes and Pharisees ; who murmuring, demanded of the disciples, why their master eat and drank with such scandalous persons, and known sinners ? But Jesus informed them himself, that the healthy needed no physician ;" therefore He came to sinners who required His help. And had they regarded the words of the prophet Hozea, (vi. 6,) "I choose mercy before sacrifice," they would have known, that love to the souls of men, was preferable to sacrifice, and ceremonies.

The Scribes and Pharisees, now joined some of John's disciples then present, maliciously demanding, why His disciples fasted not, when they themselves and John's disciples observed many fasts ? Our Lord told them, it should not be expected, that the friends of the Bridegroom would fast, while they had his company ; but when the Bridegroom was removed, then they might have reason to fast and mourn. Besides, it would be as preposterous to impose rigorous austerities upon His disciples, who were then but novices in religion ; as to sew a new piece

of cloth upon a rotten garment, which would rather tend to rend it; or, like putting new wine into old wine-bags,\* which would break the bags, and destroy the liquor. Adding, that such as have been long used to old wine, could not relish the new.

Our Lord's apology for the disciples was interrupted by Jairus, the chief of the synagogue entering and falling prostrate at His feet, humbly begged Him to heal his daughter, just expiring; knowing His presence would certainly recover her. Jesus, ever ready to assist all believers, and especially the afflicted; followed him, accompanied by the disciples, and many others, who pressed forward to see the cure. Among the crowd was a woman, who had been twelve years afflicted with a flux of blood; and without effect had spent her whole substance upon physicians: however, so strong was her faith of certain cure, could she get to touch but the hem of His garment, she pressed, and touched Him, and found herself perfectly sound. Our Lord, from whom nothing is secret, immediately turning, said, "who touched me;" (because healing virtue was gone out of Him.) The woman with great fear and trembling, knowing it to be unlawful for the unclean to touch others,

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\* Anciently, bottles were a kind of leathern bags, generally made of goat's skin, and firmly sewed and pitched together.

(Numb. v. 2,) discovered before the people, both the reason, and miraculous effects of her touching Him. When, so far from rebuking her, Jesus addressed her by the endearing name of daughter, applauded her great faith; and graciously attributed her cure to the strength of it. (Matt. ix. 18, 22; Mark v. 22, 34; Luke viii. 41, 48.

This delay proved fatal to the daughter of Jairus, as he imagined; for a message came that she was really dead; and therefore, it were vain to trouble the master any more; supposing, though He could cure diseases, yet could not recover life. Our Lord therefore bade Jairus "fear nothing; for if he believed, she should be restored to him." Approaching the house, they found the minstrels and mourners already there, deploring her death with mournful tunes, and loud lamentations.\* Jesus desired them to cease their funeral ceremonies, for the girl was not dead, but only asleep; when they derided Him, knowing her to be dead; not being aware that with Him, there was no difference between sleep and death.

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\* The Jews, at their funerals, employed persons called minstrels; who, with sad tunes, inclined the affections of the people to mourning; some playing on pipes, others sounding trumpets; using at the funerals of noblemen, and old men, a trumpet; at those of the common people, or children, a pipe. Hence it is said that Jesus, when He raised Jairus' daughter, cast out the minstrels. *Godwyn's Jewish Customs.*

## THE SLEEP OF DEATH.

O Sleep ! who, binding with thy mystic chain  
 Those whom nor pain, nor other woes await,  
 Actest\* the long-fled moments o'er again !  
 Not unendear'd to me, thy silent state,  
 Thine hours to bliss not seldom consecrate,  
 In hopes perspective, or on mem'ry's wing,  
 When images of glory increate,  
 And visions of unearthly picturing,  
 Forth on my wakeful mind, in life's own likeness  
 [spring.

But I bethink me of that deep repose,  
 Whose arms nor pain, nor other woe can fly ;  
 The sleep, whose magic powers recall, disclose  
 To torpid fancy ; and its lightless eye,  
 No forms of being gone for ever by ;  
 No phantoms of the future, save of faith,  
 Immers'd in shadows of Eternity.  
 Such is their rest, who make their bed beneath ;  
 It is the dreamless sleep, it is the sleep of death !

Jesus, taking with him Peter, James, and John, and the girl's father and mother, entered the chamber where lay the corpse ; which, He took by the hand, and commanded her to arise ; when she immediately arose, to the great amazement of her parents, whom He ordered to give her something to eat. This being the second miracle of the kind, the more increased our Lord's fame : yet He strictly commanded the silence of her parents ; probably not wishing to hasten the deadly malice

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\* Actest.—*Vide* Savage's Ode to Memory.

of the Scribes and Pharisees. Matt. ix. 23, 26 ; Mark v. 35, 43 ; Luke viii. 49, 56.

On returning from the house of Jairus, our Lord was followed by two poor blind men, who cried after Him, "O son of David, have mercy upon us," (a most correct acknowledgment of His person): but, appearing not to notice them, He entered a house, and they followed; when, demanding whether they believed Him able to restore their sight? Upon their answering Yes! and calling him Lord, he touched their eyes, saying, "be it according to your faith;" and they immediately received their sight. But, though strictly charged to conceal the miracle, yet they for joy, could not refrain from spreading it. After their departure, the people brought a dumb man possessed with the devil, which Jesus cast out; and he immediately recovered his speech, to the great astonishment of the multitude, who cried "such things were never seen in Israel!" But the Pharisees, persisting in their malice and blasphemy, again declared that He ejected devils by the help of Beelzebub, the prince of devils.

Jesus did stay long in Capernaum, but departed with the disciples to other places in Galilee; and though He had been about a year before impiously treated, by His own townsmen of Nazareth,

yet, He once more offered them mercy: therefore, on a Sabbath, entering their synagogue, He taught them; who, though astonished at his abilities, were offended at His person, saying "whence hath this man these wonderful gifts? Is not this the carpenter, the son of Joseph and Mary; the kinsman of James and Joses, Simon and Jude: do we not know all his kindred and relations; then, how comes He by such wisdom and knowledge?" And they were exceedingly offended at Him. But Jesus informed them, that a prophet never wanted honour but in his own country, and among his own kindred. Therefore, except curing a few sick people, He refused to work any other miracle there, thus leaving them to their wretched impenitence. Matt. xiii. 54, 58; Mark vi. 1, 6.

Thus terminated the second year of our Saviour's ministry; in which year, Rome suffered much from the wicked policy of Tiberius. The Romans, during the government of Augustus, had all the happiness of a free people; and were restrained from nothing, but those mischiefs a corrupted liberty produces: but shortly after his death, they met with great alterations by the behaviour of Tiberius, his successor; who became notorious for every evil passion and enormity.

In the beginning of his reign, he made a show of good conduct, and set about reforming the lives of the citizens; particularly the licentiousness of the theatre; banishing the magicians; restraining the delicacies of the taverns; severely punishing the looseness of young people. He administered justice with great diligence; but afterward, giving way to a depraved disposition, he practised every enormity, and proved the most subtle of tyrants. He never showed

an inclination to that he desired, nor ever spake as he thought; looked sullenly on his friends, and cheerfully on his enemies; was fair to those he designed to punish, and sullen to those he thought to pardon. His maxim was "That a prince's mind should never be known to man." Hence all connected with him were in danger, and to be ignorant of, or to understand his mind, was equally perilous. Some were ruined for agreeing to his words, because not agreeable to his mind, and others for agreeing with his mind, because they had discovered his thoughts. In short, he was the most finished state juggler, a most barbarous governor, a corrupter of all that is good, and the introducer of all that was bad.

The emperor, on being freed from his supposed rival, Germanicus, sent Pilate into Judea; and by the crafty insinuations of Sejanus, his favourite, he retired wholly from Rome, abandoned to all the mischiefs that attend jealousy and cruelty, lust and debauchery; which caused Sejanus to attempt both his life and empire; but he was prevented, and himself and family punished with death in the same year. This man's crime increased the emperor's jealous temper; but he soon understood that Sejanus himself had feigned the crimes charged against the Jews; when he commanded the governors of all the provinces to spare that nation, and alter none of their customs; so that the Jews were generally unmolested in the emperor's fallen days: and Tacitus observes, that Judea had a long peace under Tiberius; which may be the reason why the Roman writers are so remarkably silent concerning our Saviour's actions.

Rome, in our Saviour's days, was the mistress of the world; by whose arms the Jewish nation was effectually subdued, and afterward finally destroyed.

## CHAPTER VI.

A. D. 32.—TIBERIUS, 18, 19.

THE THIRD YEAR OF CHRIST'S PUBLIC  
MINISTRY.

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*The third year of our Lord's ministry began, with His general visitation of Galilee, and likewise to most of the cities and villages of the provinces; teaching in the synagogues, preaching the Gospel, and curing all kinds of diseases among the people.*

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JESUS observing the multitudes of the people following Him, like so many sheep without a shepherd, was moved with pity towards them; and sorrowfully told the disciples, "that there was a plentiful gospel harvest, but a scarcity of



reapers ; therefore they should entreat the Lord, to send more labourers into His harvest. Accordingly, eight months after their solemn election, He directed the twelve Apostles to go forth two and two, to preach the gospel and work miracles : Peter and his brother Andrew ; James and his brother John ; Philip and Bartholomew ; Thomas and Matthew ; James and his brother Jude, otherwise called Lebbeus, and Thaddeus ; and Simon and Judas Iscariot. And, that they should especially depend on His protection in their journey, He commanded them not to encumber themselves with money, or provision bags ; with many clothes or shoes, or staves for defence ; for they might expect subsistence from those to whom they preached. And their preaching should be, that the kingdom of heaven or Messiah\* was at hand ; to which they were to add, the healing of the sick, cleansing the leprous, raising the dead, and ejecting devils ; dispensing these gifts as freely as they received them : at the same time, they were to avoid the Gentile, and Samaritan people. That into whatever city or town they

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\* MESSIAH. The Greek word is *Christos*, from whence comes *Christ* and *Christian* ; which signifies him that has received unction, a prophet, a king, or a priest. Hence Christ is called the anointed of the Father, full of grace and truth.

entered, they were to inquire after the most worthy person, and continue there as their principal resort, till they left the place. To every house they entered, they were to offer peace by the gospel; and if qualified would receive the blessing; otherwise, it should return to them again. If any refused to hear, or rejected them, at their departure they were to shake off the dust from their feet, as a testimony against their infidelity; and solemnly to assure them, "that it should be more tolerable for the inhabitants of Sodom and Gomorrah in the day of judgment, than for that people." Matt. ix. 35, 38; x. 1, 15; Mark vi. 7, 11; Luke ix. 1, 5.


Our Lord next explained the consequences of their ministry; that they were not to expect honours, riches, or temporal advantage; but on the contrary, to resemble sheep amidst ravenous wolves—to be wise as serpents, but innocent as doves: for "they should be delivered up to the Jewish rulers, scourged in their synagogues, be brought before governors and kings for His sake, to be witnesses both for Jew and Gentile: that when thus treated, they should not be anxious what to answer, for in that moment, speech would be imparted from above by the Holy Spirit; that they should be hated of all men for His sake;

that fathers and mothers, brothers and relations, should persecute each other to death; but those who persevered to the end should escape.

Next, our Saviour advised them in the time of persecution, to fly from one city to another; for the Son of man would bring vengeance upon the nation, before they had gone through all the cities of Israel. And as the Jews had blasphemously called Him Beelzebub, better treatment was not to be expected by His disciples, who were not above their Master; therefore, they ought courageously to declare the truths of the gospel, as it were upon the house-top; and in no-wise to regard those who could kill the body, and yet not injure the soul; but to regard Him only, who is able to destroy both body and soul in hell: that as God's providence extended to the sparrows, which are of small price, and to the very hairs of their head; so much the more, did it to them, who were more valuable than a multitude of sparrows. And whoever acknowledged Him before men, He would acknowledge before the Father in heaven; but whoever denied Him before men, He would also deny, at the day of judgment. Then He informed them, that the first effects of His doctrine would not be peace, but war; setting fathers and sons, mothers and


daughters at variance ; and he who loved father or mother, brother or sister, more than Him, or refused even the cross itself, was unworthy of His favour ; and he who sought to preserve his life should lose it ; but he who lost it for His sake, should find it eternally. And for their encouragement He declared, that whoever received them for His, and the Father's sake who sent Him ; received a prophet, out of pure regard for his office, and should receive a prophet's reward ; and he who received a righteous man from pure regard, should likewise receive a righteous man's reward ; and farther, whoever should give only a cup of cold water to the meanest of His disciples, should not lose his reward. Matt. x. 16, 42.

Our Lord continued His preaching, and ministry in Galilee, after having thus commissioned the Apostles ; and went into all parts of Palestine, inhabited by Jews, whom He called the lost sheep of the house of Israel ; preaching the doctrine of repentance, and working miracles for the confirmation of His authority : and as St. Mark says, anointing with oil in healing the sick. This symbol, of the miraculous power of healing, is by St. James, (chap. v. 14), expressly enjoined, to be observed by the church, as long as the extraordinary gift continued.



Shortly after the Apostles' departure, Herod Antipas, (the son of Herod the great,) on his birth-day, made a splendid entertainment at the castle of Machœrus, beyond Jordan ; where transpired the last, and fatal scene of John the Baptist's life ; who had been a prisoner there above a year. At this feast, Herod delighted with the dancing of a young damsel, daughter of Herodias, his illegal wife ; in the height of his mirth, swore he would grant whatever she demanded, even to the half of his kingdom. What to ask, she immediately consulted with her mother ; who, prompted by malice and revenge, named the head of John the Baptist : this strange request, at first caused the king's regret ; but pretending reverence for his oath, consented ; and an executioner beheaded the holy man, and brought his head in a charger to the damsel ; who presented it to her mother, to glut her revengeful sight. But though Herod had, by the death of the Baptist, rid himself from the disturber of his unlawful pleasures ; yet, he became alarmed at the increasing fame of Jesus ; whom many believed was Elias, or, one of the ancient prophets ; but Herod's guilty conscience suggested that John was risen from the dead.

About this time, the Apostles returned from their several journeys, and gave Jesus an account



of their proceedings ; and hearing by them, of the murder and burial of John the Baptist ; and well knowing the cruelty of Herod, He ordered the Apostles to prepare a vessel, to retire across the sea of Galilee, to a desert near Bethsaida ; the multitudes being so pressing that they had no leisure even to eat. To this private place, followed great numbers on foot ; and Jesus seeing their zeal and earnestness, received them with generous compassion ; and ascending a mountain, with the Apostles, He taught them many things concerning the kingdom of God. On the approach of evening, the Apostles requested Him to dismiss the multitude, from a place which was destitute of provision, that they might go and obtain refreshment ; but Jesus told them, that the people need not depart, for they might provide them a meal ; and asked Philip, who well knew the country, where they should buy bread for all the company ? Philip considering the numbers, more than his hospitable Master's power, said, that two hundred pennyworth of bread was not sufficient for every one to take a little. Our Lord next inquired, what bread they had ? Andrew answered, there was a young man who had five barley loaves and two small fishes, (an inadequate quantity for such a multitude ;) Jesus

ordering them to be brought, commanded the disciples to arrange the people on the grass : when the number appeared about five thousand men, women, and children. Taking the loaves and fishes, and silently invoking a blessing from heaven, He distributed to the Apostles, and they to the multitude, till all were fully satisfied ; and the remaining fragments, when gathered up, filled twelve baskets.

The people seeing, and partaking of this miracle, were greatly astonished ; and regarding Jesus as the Messiah, who was to come into the world ; they determined to set Him up as king, and become His subjects. But He knowing their design, immediately commanded the disciples to take ship, and pass by Bethsaida to Capernaum, while He dismissed the multitude ; then retiring to a mountain for prayer and contemplation, He continued till after midnight. In the mean time, the vessel conveying the Apostles, being tossed with a great storm and contrary winds ; as the morning approached, they had not proceeded far on their voyage. Our Lord aware of their situation, and though He refused to gratify the temptation of Satan, by throwing Himself from the temple ; yet He readily traversed the boisterous element, which became firm as brass to serve the Saviour's purposes.

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Our Lord's miraculous approach to the vessel upon the sea, increased the distress of the disciples; who supposing Him some strange apparition, cried out, through terror; but Jesus soon allayed their fears, saying, "it is I, be not afraid." On this, Peter requested leave to approach Him upon the water, which being granted, he left the vessel, but beginning to sink, cried out, Lord save me; when Jesus mercifully stretched out His hand, and recovered him, with a gentle reproof for the weakness of his faith.

Afflictions like a stormy deep,  
Where wave resounds to wave;  
Though o'er my head the billows roll,  
I know the Lord can save.

The hand, which now withholds my joys,  
Can yet restore my peace;  
And He who bade the tempest roar,  
Can bid the tempest cease.

In the dark watches of the night,  
I'll count His mercies o'er;  
I'll praise Him for ten thousand past,  
And humbly sue for more.

When darkness, and when sorrows rose,  
And press'd on every side,  
The Lord has still sustain'd my steps,  
And still has been my guide.

Here will I rest, and build my hope,  
Nor murmur at His rod;  
He's more than all the world to me,  
My Father, and my God.



Both having entered the ship, the wind ceased, and the vessel instantly reached the designed place, Capernaum. All these miracles convinced the disciples, who (as St. Mark says), had not sufficiently considered that of the loaves and fishes: and being greatly amazed, they acknowledged, and adored their author as the Son of God. Great numbers also brought their sick on beds, and laid them in the street; beseeching Him, to permit them only to touch the border of His garment; and as many as did so, were immediately healed. Matt. xiv. 1, 21; Mark vi. 7, 47; Luke ix. 1, 17; John vi. 1, 21.

Jesus having withdrawn from the multitude, whom He had fed; they expected, next morning, to find Him on the mountain, as they had seen the disciples embark without their Master; but perceiving he had likewise departed, they passed in boats from Tiberias\* to Capernaum, where finding Him teaching in the synagogue; with surprise, they inquired how He came thither? Our Lord, knowing their expectations of temporal

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\* Tiberias, built by Herod the great, in honour of the Roman emperor Tiberius; was situated in a plain near the lake of Genesareth, also termed the sea of Tiberius, about 90 miles from Jerusalem. Capernaum was situated on the same sea. See note, at the end of Chapter III.

advantage, reproved them for seeking Him, more for the bread which perishes, than for His saving doctrine; and said, they ought not to be so solicitous for perishing food, but for such as nourished, and fitted them for an eternal world; which should be given them by Himself, who had received His gifts from God the Father. On their inquiry, what they should do to obtain it? He told them to believe on Him whom God had sent. Finding themselves checked by this answer, they insolently required from Him, some new sign\* or miracle, to confirm their belief; as Moses had miraculously fed their forefathers with manna from heaven: as if the wonderful works they had witnessed, were not sign enough. When Jesus, by facts, explained to them the great difference; that Moses gave them not the true bread from heaven; but His Father only, whose bread would nourish the world. Expressing their desire to constantly partake of it, He told them, that he Himself was the bread of life; and that believers should neither hunger nor thirst; yet, though they had seen Him, and were witnesses to so many miracles, they would not believe; but by their infidelity, deprived themselves of those ad-

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\* See Signs, noticed page 134.

and are convinced, that thou art the Messiah,\* the Son of the living God." But nevertheless He let them know, "they were not all equally sound; for one of them was a traitor and a devil." John vi. 22, 71.

These transactions occurred immediately before the third Passover after our Saviour's baptism, on the 14th of our month April, and one year 17 days after the previous passover.

\* FALSE MESSIAHS OF THE JEWS.

The Jews, especially the two leading sects of Scribes and Pharisees, for their malicious obstinacy, in so little regarding, and finally rejecting the true Messiah; after He had been sufficiently manifested, both at Bethlehem and Jerusalem, were punished with many false Messiahs, as indeed our Lord himself plainly foretold should arise, (Matt. xxiv. 24,) which the event has verified; for no less than twenty-four impostors have arisen, in different places and at different times; some of which are the following:

Simon, one of Herod's servants, remarkable for his shape and stature; who, being followed by great multitudes, pillaged and ravaged all the country about Jericho.

Astranges, an obscure shepherd, but of extraordinary bulk and strength, was another who aspired to the crown; and for a considerable time retained the sovereignty, wasting the country about Jerusalem.

In Galilee, Theudas, (mentioned Acts v. 36,) the son of a notorious robber, with a party of desperadoes, made incursions into Judea. This man entered Jerusalem, and pillaged the temple, in the absence of Archelaus, Herod's son, who had gone to Rome, to get his title ratified to the now vacant throne of his father; and Varus brought out all his force, to relieve Sabinus the Roman emperor's agent in Syria, then shut up in Jerusalem by the Jewish troops, aided by some of Herod's soldiers. These tumults and

outrages were subdued by the crucifixion of no less than 2,000 victims.

Thus God began to punish the Jewish nation for their corruptions, which then had become so enormous, that they were a proverb for wickedness, even among the heathen.

Caziba was the first of any note ; he being dissatisfied with the state of things under the emperor Adrian, set himself up as the head of the Jewish nation, and was proclaimed their long-expected Messiah. He was one of those banditti that infested Judea, and committed all kinds of violence against the Romans ; and became so powerful, that he was chosen king of the Jews, and by them acknowledged their Messiah. However, to facilitate his success, he changed his name from Caziba to that of Barchocheba, alluding to the star foretold by Balaam ; pretending to be the star sent from heaven, to restore his nation to its ancient liberty and glory. He chose a forerunner, raised an army, was anointed king, coined money inscribed with his name, as prince of the Jewish nation. Adrian sent an army against him, when Barchocheba retired to a town called Bether, where he was besieged, killed, and the city taken with dreadful havoc. The Jews themselves allow, that during the short war against the Romans, in defence of this false Messiah, they lost five or six hundred thousand souls. This was in the former part of the second century.

In the reign of Theodosius the younger, A.D. 434, another impostor arose, called Moses Cretensis, who pretended to be a second Moses, sent to deliver the Jews ; and promised to divide the sea for them that dwelt at Crete, and give them a safe passage through it. This delusion was so great, that they neglected their lands and other concerns, and took only so much with them as they could conveniently carry. On the day appointed for the miracle, this false Moses led them to the top of a rock ; when men, women, and children threw themselves headlong down into the sea, without the least hesitation ; till so great a number were drowned, as deterred the rest, and made them sensible of the cheat ; when they began to look for their pretended leader, but he had disappeared and escaped.

In the reign of Justin, A.D. 530, another impostor appeared, who called himself the son of Moses, named Dunaan. He entered

a city of Arabia Felix, and there greatly oppressed the Christians; but was taken prisoner and put to death by Elesban, an Ethiopian general. The Jews and Samaritans rebelled against the emperor Justinian, A.D. 529, and set up Julian for their king and Messiah; when the emperor sent an army, and killed great numbers of them, took their pretended Messiah and put him to death. In the time of Leo Isaurus, about A.D. 721, arose another false Messiah in Spain, named Seremis, who drew great numbers after him; but all his pretensions came to nothing. The twelfth century was fruitful in Messiahs; for about A.D. 1137, there appeared one in France, who was put to death, and numbers of his followers. In A.D. 1138, the Persians were disturbed by a Jew, who called himself the Messiah, and collected a vast army; but he too was put to death, and his followers treated with great inhumanity. A false Messiah stirred up the Jews at Corduba, in Spain A.D. 1157; but the wiser, and better sort of people deemed him a madman; however the great body of the Jews believed in him. On this occasion nearly all the Jews in Spain were destroyed. A.D. 1167, another false Messiah arose at Fez, in Morocco, which brought the Jews into great troubles and persecutions in that country. In the same year, an Arabian professed to be the Messiah, and pretended to work miracles. Search being made for him, his followers fled, and he was brought before the Arabian king, and being questioned by him, he replied that he was a prophet sent from God. The king then asked him, what sign he could show to confirm his mission. "Cut off my head," he said, "and I will come to life again." The king took him at his word, promising to believe him if he did; but the poor wretch lay quiet enough without his head, and never more stirred; and those who had been deluded by him were grievously punished; and all the Jews there were condemned to a heavy fine. Not long after this, a Jew who dwelt beyond the Euphrates, called himself the Messiah, and drew vast multitudes after him; and the sign he gave of his Messiahship was, that he had been leprous and had been cured in one night. He, like the rest, perished, and brought great persecutions on his countrymen. A.D. 1174, a magician, and false Christ arose in Persia, who seduced many of the common people, and brought the Jews into great tribulation. A.D. 1176, another of these impostors arose

in Moravia, called David Almusser, who pretended he could make himself invisible; but was soon taken and put to death, and a heavy fine was laid on the Jews.

A. D. 1199, a famous cheat exerted himself in Persia, named David-el-David, who was a man of great learning for those times, and pretended to be the Messiah. He raised an army, but was taken and imprisoned: having made his escape, was retaken and beheaded; when vast numbers of the Jews were butchered for taking part with this impostor. A.D. 1615, Rabbi Lemlem, a German Jew of Austria, declared himself a forerunner of the Messiah, and pulled down his own oven, promising his followers, that they should bake their bread in the holy land next year. A.D. 1615, a false Christ arose in the East Indies, and was greatly followed by the Portuguese Jews, who are scattered over that country. A.D. 1624, another in the Low Countries declared himself the Messiah of the family of David, and line of Nathan; who promised to destroy Rome, and overthrow the kingdom of Anti-Christ and the Turkish empire. A.D. 1666, appeared the false Messiah, Sabatar Tzevi, who made a great number of proselytes. He was born at Aleppo, and imposed on the Jews for a considerable time; but afterwards, with a view of saving his life, he turned Mahometan, and was finally beheaded. A.D. 1682, the last who made any considerable number of converts, was Rabbi Mordecai, a Jew of Germany, who was at length found to be an impostor, and escaped from Italy to Poland to save his life.

*Rev. R. Watson's Theological Dictionary.*

## CHAPTER VII.

A.D. 32.—TIBERIUS 18, 19.

From the beginning of the third Passover after our blessed Saviour's baptism, to the commencement of the fourth and last; when the true Paschal Lamb was slain; containing, (with the two following chapters,) the term of one year wanting twelve days.

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*At this Passover, Pilate chastised that turbulent sect the Galileans, or Gaulanites,\* (mentioned by St. Luke, xiii. 1,) who came with the*

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\* This sect arose from Theudas, a native of Gaulan, in Upper Galilee; who, in the tenth year after the nativity of Jesus Christ, excited his countrymen to take arms, rather than pay tribute to the Romans. This taxation some confound with that mentioned by St. Luke, (ii. 1.) Both were raised under Augustus, but they differed; this was only of Syria and Judea; that mentioned by St. Luke was *universal*. Hence, with observable emphasis, he says, it was the first taxing, distinct from the second. The principles of this party were, that they were a free nation, and ought not to be subject to another: that, being the "elect of God," He alone was their governor; and that therefore, they should not submit to any ordinance of man. And though this party were so unsuccessful, that in their first attempts they were entirely routed and dispersed; yet so deeply were their minds imbued with this enthusiasm, that

*multitudes to Jerusalem to sacrifice ; when he sent soldiers into the temple, and put many of them to death, while offering their sacrifices ; and thus mingled their blood with them. About the same time, the tower of Siloam\* fell upon eighteen persons ; which calamities were the fore-runners of God's indignation against an obstinate and impenitent people.*

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It is not absolutely certain that our Lord was present at this Passover ; but there is little probability that He who came to fulfil all righteousness, would neglect so great an ordinance. But the wicked designs of the Jews, hastened His return from Jerusalem, as St. John says, He walked in Galilee ; for He would not walk in Jewry, (Judea,) because the Jews sought to kill Him. John vii. 1.

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they never rested till, in the common destruction, they involved themselves, the city, and temple. To this fanatic party were addressed many of the passages of the New Testament, which inculcate obedience to the magistracy. Acts v. 36. *Percy's Key to New Testament.*

\* See the use our Lord made of these occurrences near the end of the chapter.



Soon after the Passover, some of the Scribes and Pharisees, from Jerusalem visited Galilee to scrutinize our Lord's doctrine and actions ; whether He truly observed the law of Moses, and conformed to their rights and ceremonies : and being present where He and the disciples were to eat, observed them sit down without washing their hands, contrary to the custom of the Pharisees ; who were so exceedingly scrupulous, as to make the washing of pots and cups a religious ceremony. Therefore, extremely offended, they demanded of Jesus why the disciples violated the tradition of the elders by eating with unclean hands ; when He sharply reproved their hypocritical pretences, quoting the language of Isaiah, "that they honoured God with their mouths, and neglected Him in their hearts : " their vain worship, teaching the doctrines of men, instead of the commandments of God ; that by their interpretations they neglected His laws ; particularly that which commanded all men to honour their parents, and relieve them in want ; denouncing death, against such as cursed, or neglected them : but according to their traditions, if a man said to his needy parents, that the portion which should have been for their relief was dedicated to God ; it was sufficient to exempt him from all further

care and duty. Jesus, avoiding further discourse with the Scribes and Pharisees, turned to the people, informing them, that there was no real defilement in what entered the mouth, but only in that which proceeded from it. The disciples stating, that the Pharisees were offended at His doctrine: Jesus answered, that every tree not planted by His heavenly Father, should be rooted up; therefore, they were to be avoided, as blind leaders of the blind; otherwise, they would fall into the ditch of destruction, and eternally perish together. On Jesus retiring, the disciples requested an explanation of what was said to the people. Jesus, reproving their weak understandings, told them, that whatever a man eat could not affect his mind, (the only seat of defilement;) but what comes from the heart, such as evil thoughts, adulteries, fornications, murders, thefts, covetousness, pride, blasphemies, and the like, are real defilements; but eating with unwashed hands was a mere outward ceremony, and had no reference to spiritual things.

Shortly after, our Lord retired to the northwest of Galilee, into Phœnecia, the coast of Tyre and Sidon; where, entering a house, He was soon discovered by one called by St. Matthew a woman

of Canaan,\* because Phœnecia, was the ancient seat of the Canaanites, left unsubdued by Joshua. The woman, addressing him as Lord, and Son of David, begged his pity for a poor daughter,

\* CANAAN, the country occupied by the Hebrews, Israelites, and Jews; is in the scriptures more particularly called,

1. *The Land of Canaan*, from the youngest son of Ham, and grandson of Noah, who settled there after the confusion of Babel; and divided the country among his 11 children. Gen. xi. 15, &c.

2. *The Land of Promise*, (Heb. xi. 9.) from the promise made by Jehovah, to Abraham (Gen. xii. 7, 13, 15); whose posterity being named Hebrews, was therefore also called the *Land of the Hebrews*.

3. *The Land of Israel*, from the Israelites, or posterity of Jacob, having settled there. (Matt. ii. 20, 21.) In this land, lay all the parts visited by Jesus Christ, except Egypt. After the separation of the ten tribes; that portion of the land which belonged to the tribes of Judah and Benjamin, was distinguished by the name of *Judah*; forming a separate kingdom. Ps. lxxvi. 1.

4. *The Holy Land*, so named by Christians, as having been hallowed by the presence of our Saviour. This name is also to be found in the old Testament, (Zech. ii. 12.) The whole world was divided by the ancient Jews into two general parts; the *Land of Israel*, and the *Land out of Israel*; that is, all the countries inhabited by the Gentiles. Matt. vi. 32.

5. *Palestine*, (Exod. xv. 14,) derived from the Philistines, a people who emigrated from Egypt; and having expelled the original inhabitants, settled there, on the borders of the Mediterranean sea; where they became so considerable, as to give their name to the whole country; although they possessed only a part. The Philistines were for a long time the most formidable enemies of the Israelites; but about 3841, and 151 years before Christ, the illustrious Judas Maccabeus subdued their country: and 65 years after, Jannæus burnt their city Gaza, and incorporated the

grievously tormented with a devil. At first, He gave her no answer; but the disciples requesting Him to grant her desire, and free them from her troublesome cries; He said, His mission was principally to the lost sheep of the house of Israel. The woman, rather emboldened than discouraged, threw herself at His feet, and adoring Him said, Lord, help me! when, seeming to parley with her, He stated, that the children of the Jews ought first to be filled; for it was not right, to take their bread and cast it to dogs. The woman, sensible of her own unworthiness, replied, that the dogs might be permitted to eat the crumbs which fell from their master's table. Jesus, highly pleased with such humility in a heathen, granted her petition; and, on returning home, she found her daughter perfectly cured. Matthew xv. 1, 28; Mark vii. 1, 30.

From these parts, our Lord passed eastward into Decapolis,\* between Galilee and Traconitis:

remnant of the Philistines, with the Jews he placed in their country.

In the time of Jesus Christ, the whole of this land was divided into four separate regions; viz. Judæa, Samaria, Galilee, and Peræa; or, the country beyond Jordan.

\* DECAPOLIS, derives its name from the ten cities it contained, and was part of the region of Peræa. Among these cities were Gadara and Damascus; the latter noted for the conversion of St. Paul. From Gen. xiv. 13, it appears to have been a city of great antiquity.

here was brought to Him a miserable object for cure; a man both deaf and dumb. Jesus, taking him from the throng, appearing to employ natural means, placed His fingers upon the man's ears, and spittle upon his tongue; then looking upwards, with a deep sigh, He said in the Syriac tongue, "Ephphatha," that is, be opened and unloosed; when the man immediately heard, and spoke plainly. Jesus forbade the spectators to mention the miracle; but they proclaimed it the more, declaring He had done all things well; having made the deaf to hear, and the dumb to speak. This miracle introduced many others; for when our Lord repaired to a mountain, the multitude brought their diseased, and laid them at the feet of this heavenly Physician, who mercifully cured them all; so that they glorified God, and followed Him whose doctrine was confirmed by so many miracles.

## THE TEMPER OF JESUS.

O might I, like my Lord survey  
With calm concern, the world below!  
He did not start, nor fly away,  
Abhor the helpless sons of woe;  
Himself from his own flesh conceal;  
But staid and bore their utmost ill.

The city, drunk with martyrs' blood,  
He saw with grief, but not with hate ;  
With tears, the harden'd ruffians view'd,  
And tenderly bewail'd their fate :  
Commended to His Father's care,  
And sav'd them by His dying pray'r !

*Rev. C. Wesley.*

The readiness of the people to attend our Saviour, made them so unmindful of their bodily wants, that He told the disciples He pitied them, who had now been with Him three days, and had nothing to eat ; therefore, He would not send them away fasting, lest they should faint by the way ; for many had far to go. His disciples, forgetting the former miracle of the loaves, asked how they, in a desert place, could make provision for such a multitude : but He, enquiring what provision they had, and being told seven loaves, and a few small fishes ; He ordered all the people to sit down upon the ground ; and taking the bread and fish, He blessed them, and distributed to the disciples, and they to the people, till all were satisfied ; in number about four thousand men, besides women and children ; yet the remaining fragments filled seven baskets. This miracle, and the similar one before mentioned, are the only two of the kind, our Saviour is recorded to have performed.

Our Lord, having dismissed the multitude, embarked with His disciples on the lake of Gennezareth, and landed south-west on the coast of Dalmanutha, and Magdala;\* where the Pharisees, in conjunction with their former enemies, the Sadducees, again impudently demanded of Him some new sign or miracle. But, instead of satisfying, He severely reproved them, for being so quick-sighted, in foretelling the signs of the weather, by the face of the skies; yet were so blind, as not to perceive the manifest signs of the Messiah's arrival. Then, deeply sighing, He repeated the answer formerly given them, namely, that such an impious generation should have no other sign,† but that of the prophet Jonas, for their condemnation; when, He immediately left them, and sailed back with the disciples, whom He strictly cautioned to beware of the leaven of those sour people, the Pharisees and Sadducees. The disciples having forgotten to provide bread, supposed this was to prevent their buying it from them; but Jesus reproved their weak understand-

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\* MAGDALA, and DALMANUTHA, were situated on the same side of the sea of Galilee; on the eastern shore. Mary Magdalene was most probably of the town of Magdala, and took her name from it.

† See page 134, for the origin of signs.

ings, and short memories ; reminding them of the five loaves, and the five thousand fed by them ; and the extraordinary remains. Then He made them understand, that His words did not refer to the leaven of bread, but to the corrupt doctrine of the Pharisees,\* and Sadducees.† Matt. xvi. 1, 12 ; Mark xviii. 10, 21.

Landing at Bethsaida, the birth-place of several of the Apostles, and where Jesus had wrought several miracles, as appears from Matthew xi. 21. Here, a blind man being brought for cure ; He took him out of the town, where so much perverse infidelity prevailed ; and like an ordinary physician, anointed his eyes with spittle, and asked

\* For an account of the Pharisees see the end of Chapter IV.

† The SADDUCEES, were strict adherents to the Mosaic institution, and the canonical books ; interpreting them in the most literal sense. Their superior estimation of the Pentateuch, or five books of Moses, to all others in the sacred collection, caused their enemies to report that they entirely rejected the rest ; and their doubts about a future state, not clearly revealed in these writings ; and respecting the appearance of angels, or spirits, among men since the finishing of the Jewish canon, seem to have given a reason to the Pharisees, of suspecting them of irreligion. In our Saviour's time, this sect held doctrines thoroughly impious ; denying the resurrection of the dead, the being of angels, and existence of spirits, or the souls of men departed, and future rewards and punishments. The Sadducees, joined with the Pharisees, to destroy Christ and His disciples. Caiphas, one of this sect, and High priest of the Jews, condemned Him ; and Annas the younger, another of this sect, put to death James, the brother of our Lord.



him whether he could see : the man looking up, answered, he saw men walking ; but so imperfectly, as not to distinguish them from trees—but by being in motion. Jesus a second time, applied His hands to the man's eyes, as though He used only common means ; till he began clearer to distinguish things, and at last recovered his perfect sight : when He sent him home, charging him neither to go into the town, nor to discover it to any one there. Mark viii. 22, 26.

About a year after the calling of the apostles, our Lord particularly tried their faith, by a further developement of the design of His mission. Taking them to the northern part of Galilee, on the borders of Cæsarea Philippi ;\* He inquired what men in general said concerning Him. The

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\* CÆSAREA PHILIPPI, situated near the head of the river Jordan, and by the Canaanites called Laish (Judges xviii, 7) ; but being taken by the Danites, was called Dan, and usually accounted the outermost north border of Israel, as Beersheba was southward ; whence from Dan to Beersheba, is used in Scripture to denote the whole length of the Holy-land, from north to south. Here it was that Jeroboam placed one of his golden calves. By Gentile writers it was called Paneas, from the adjoining spring Paneum, and was given by Augustus Cæsar to Herod the Great ; who left it to Philip, his younger son, together with Iturea. Philip, beautifying it, made it the capital of his tetrarchy of four provinces, giving it the name of Cæsarea Philippi, (Acts x. 1,) to distinguish it from another place called Cæsarea, near the Mediterranean sea.

apostles answered, that some said He was John the Baptist, risen from the dead ; some Elias ; and others Jeremias ; or, some one of the ancient prophets restored to life. On this, He asked *their* opinion ? Simon Peter, answering for the rest, said that He was “ the Messiah, the Son of the living God.” Upon this noble confession, (which could not proceed from any human revelation, but from heaven ; ) Jesus pronounced him blessed ; further declaring, that as his name signified a rock or stone, He would make him, as a foundation, or principal minister in building His church, so firmly upon that faith which he had confessed ; that the gates,\* or all the powers of hell, should not prevail against it : and, for its more orderly government, He would give him the keys of the kingdom of heaven, or authority, that

\* The Gates of Hell ;—gates are put here for *strength*, and *deceitful cunning*. What point is more fit to be made impregnable or strong, than the gates of a city ?—therefore they are everywhere distinguished by this property.

Criminals were tried at the gates, and the guilty thrust out as accursed. This aptly illustrates our Lord’s situation, who suffered on Calvary, without the gates of Jerusalem, *as an accursed creature*.

It was the custom, to hold councils at the gates of a city ; hence in more modern times, a room or council-chamber was erected over the gates, as is to be seen at this day at Temple-bar, in London, and various other places.

whosoever his sentence should receive or exclude on earth, should stand valid in heaven. Then, to prevent any ill-use being made of this authority, He instantly commanded the apostles not to declare to any man, that He was the Messiah. Matt. xvi. 13, 20; Mark viii. 27, 30; Luke xix. 18, 21.

It is most plain, that the TRUTH Peter confessed, is the foundation-stone of the church; and that, as stone or rock was the import of his name, so he should become a principal mean, *by his life and death*, of building it up; but certainly *not upon himself*, a poor feeble erring worm. The words of our Lord are, upon *this rock*, (i. e. the confession of the TRUTH Peter uttered,) "for flesh and blood has not revealed IT to thee, but my Father." Had it been intended, that the church should understand Peter, as the foundation of CHRIST'S CHURCH, (which term sufficiently shews the absurdity of the notion,) the personal pronoun *thee*, would have been used instead of the impersonal, *it*, namely, "and upon *thee* will I build my church!" whereas it is put in no such way.

As to Peter being bishop of Rome; the fact is, there are many opinions to the contrary: but suppose he had been there; does this establish his supremacy, any more than where he surely was at Jerusalem, Joppa, or Antioch? And what proof is there of his supremacy over the other apostles? None whatever, except his being the most forward, (probably because the oldest;) and more marked with infirmities than any of his brethren, Judas excepted. That Peter, exercised no authority over his brethren in the apostleship, is as clear, as that he was destitute of infallibility. It is singular, that the Romish church should have chosen a man for its head and model, who had denied his master; fell from

the steadfastness of his faith ; and who, on another occasion, was withstood to the face by St. Paul, because he was to be blamed. How then can the church of Rome, with propriety, boast that those privileges have been uninterruptedly conveyed to them, which were not originally possessed by Peter ?

The church of Rome, anciently recognized the churches of Antioch, Alexandria, and Jerusalem, and others, as her equals in all respects ; therefore, her bishops never believed themselves to be their superiors, but their brethren and companions. Optat Millevitanus, speaking of pope Siricius, does not call him master, or holy father ; but *noster socius*, our companion.

At that time, pride, luxury, and ambition, had not entered the church of Christ, until the seventh century ; when Phocas, who waded through blood to the throne, gave to pope Boniface III. the title of universal bishop ; and invested him with sovereign authority over princes, bishops, and churches. How little the spirit of Christ dwelt in the Popes ; how intoxicated they were with the spirit of the world, and the ascendancy they had attained ; may be seen by their requiring kings to kiss their slippers and toes, and hold the bridles of their horses while they mounted. They deposed emperors, cast down their crowns from their heads, and trampled them beneath their feet ; as pope Celestine treated Henry VI. of England. There was not a prince who did not tremble at their power, however strictly forbidden by St. Peter himself, “not to lord it over God’s heritage.” There is no unity of agreement, or resemblance, between their popes, and St. Peter, whom they pretend to be their predecessor ; for if we compare his life with theirs ; his doctrine with their pontifical decrees ; we shall find, that light and darkness, Christ and Belial, are not more opposite.

Our Lord’s discourse with the apostles, showing that they had a right notion of their master’s

office and divinity ; He from this time began to prepare their minds for His sufferings ; discovering to them, that He must go to Jerusalem, where from the Jewish governors, Chief Priests, and Scribes, He should suffer many cruelties and indignities, and even death itself ; and after three days rise again. Peter officiously, but affectionately answered, Lord, this be far from Thee ; but Jesus sharply rebuked him, as opposed to His gracious purposes in man's redemption ; saying, away Satan, thou art a scandal to me, and savourest not of heavenly, but of earthly things. And then, to remove their expectations of a temporal kingdom, He declared, that whoever would be His disciple, must deny himself, and take up the cross, and follow Him ; and even lay down his life for His sake and the gospel : but to seek salvation without Him, would be self-destruction. For, said He, " what is a man profited, if he gain the whole world, and lose his own soul ; or what can he give in exchange for it." And whoever from shame, should disown Him or the gospel, before an impious and degenerate people, He would disown, when He came triumphantly at the last day, surrounded with glory, and the holy angels, to reward every man according to his works ; and added, that some present should

not die, before they had seen the beginning of His glorious kingdom and power; particularly, His ascension into heaven, and coming to take vengeance on the Jewish people and nation. Matt. xvi. 21, 28; Mark viii. 31, 38; Luke ix. 22, 27.

About a week after giving the sad description of His humiliation; the disciples had a truly sublime specimen of His future glorification; by our Lord taking Peter, James, and John, and ascending a high mountain, (supposed to be Tabor,)\* in the plains of Galilee: for while earnestly employed in prayer, He suddenly assumed an appearance more glorious than the sun; and from His garments proceeded a radiant lustre, and dazzling splendour, exceeding the whitest snow, or even the light itself. In this heavenly

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\* TABOR, or THABOR, is a mountain of a conical form, entirely detached from any other, taking nearly an hour to ascend; and stands on the great plain of Esdraelon, entirely covered with green oaks, shrubs, and odoriferous plants; north of the sea of Galilee, and Capernaum: and is the same, where our Saviour spent all the night in prayer, before His election of the twelve apostles. The prospects from this mountain, are most delightful and extensive: on it are three grottos, to represent three tabernacles, desired by Peter, and on the eastern side, is a small projection or height, by ancient traditions supposed to have been the scene of our Lord's transfiguration. It was anciently surrounded with walls and trenches, and other fortifications now in ruins.

scene, appeared Moses and Elijah, (also called Elias,) with all the brightness of a glorified state; familiarly conversing with Jesus, of His sufferings and death; by which, He was to be exalted far above every name, both in heaven and earth. While the heavenly intercourse continued, the three apostles fell asleep, but waking before the departure of this wonderful sight, and being exceedingly surprised at the display of so much glory; Peter, in an extacy of admiration, addressed himself to Jesus, begging they might continue there, and erect three tabernacles, one for Him, one for Moses, and one for Elias; but while thus talking, a bright cloud suddenly came over them, from which a voice proclaimed, "this is my beloved Son, in whom I am well pleased; hear ye Him!" The apostles, in great consternation, fell prostrate to the ground; but our Lord gently touching them, bade them arise and fear nothing; when looking up, they saw only their Master. In descending the mountain, Jesus strictly charged them, to discover to no man the things they had seen, till He, the Son of man, arose from the dead. The apostles, though ever ready to obey His commands, did not fully understand what He meant by rising from the dead; and there was another difficulty, for having seen Elias upon

the mount with Him, they asked why the Scribes and Pharisees asserted, that that prophet must come before the Messiah? Jesus answered, Elias should indeed come, and be rejected and barbarously treated, as well as the Son of man; adding, that he was already come, and the Jews had done to him, as they thought fit; so likewise, would they cause the Son of man to suffer, as they had done His forerunner. Then the apostles knew that the Elias of whom He spake, was John the Baptist, who had gone before Him in the spirit and power of that prophet.

This glorious transfiguration of Jesus, was clearly designed to give a divine testimony to His character and authority; for Peter, afterward in one of his epistles, (i. chap. 2 ep.) refers to this voice, from the "excellent glory," as one of the evidences of his Master's truth. Matt. xvii. 1, 13; Mark ix. 2, 13; Luke ix. 28, 36.

Next day, our Lord returning to the other apostles, found many with them, and the Scribes questioning and disputing. Jesus demanded the cause of their dispute; but was interrupted by a man, breaking through the people, and falling at His feet, besought Him to have pity upon an only son, deaf and dumb; and a possessed lunatic, who was often thrown upon



the ground and into the fire and water, accompanied with miserable outcries, foamings, bruises, and torments; who, in His absence, had been brought to the disciples, but they were not able to cure him. Jesus, to upbraid the Jews' infidelity, as also to chide the weakness of the disciples' faith, exclaimed, "O ! faithless and perverse generation, how long shall I be with you ; how long shall I suffer your infidelity ?" Then ordering the lad to be brought ; the devil tore him with fierce convulsions, and threw him on the ground, struggling and foaming. Asking the father, how long his son had been under these afflictions ; he answered from childhood, and intreated, if He could do any thing, to have pity upon him. Jesus told him, if he could believe, all things were possible : when immediately, the father cried out with tears, " Lord, I believe, help thou mine unbelief." Our Lord then commanded the deaf and dumb spirit to quit the child, and never return ; when the spirit with hideous outcries tore him, leaving him breathless upon the ground, so that many concluded him dead ; but Jesus, lifting him up, delivered him to his father, perfectly cured, to the great astonishment of all the spectators. On our Lord retiring, the disciples inquired, why they could not cast out the spirit ?

He answered, first, because of their unbelief; for if they had but one grain of true faith, they might at command, move mountains of difficulty. Secondly, because this was one of a peculiar kind, and to be ejected only, by prayer and fasting, of which they had been too negligent. Matt. xvii. 14, 21; Mark ix. 14, 28; Luke ix. 37, 43.

Shortly after, our Saviour with caution and privacy, passing from this place through Galilee, towards Capernaum; and apparently to prepare for His death, desired the disciples to attend seriously, and let the words sink into their hearts, saying, "the Son of man should be delivered into the hands of wicked men, who would put Him to death; but He should rise again the third day." Their hopes of a temporal kingdom, and natural aversion to the cross, made the prediction very difficult to believe; and produced in them such a melancholy fear, that they durst not reply, but observed a solemn silence. Arriving at Capernaum, the collectors asked Peter if his Master paid tribute?\* Peter, knowing his Lord's readiness to pay all dues, answered yes; and when about to communicate the conversation, was anticipated by Jesus, who questioned him,

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\* This was two drachms, or one shilling and three-pence, for the use of the temple.

whether the kings of the earth exacted tribute of their own people, or of strangers? Peter answered, of strangers; upon which He said, that the children were then exempt; inferring, that He being the Son of God, ought to be excused paying tribute to the temple: but to avoid occasion of offence, ordered him to go, and cast a hook into the sea, and in the mouth of the first fish he caught, he would find a piece of money, which should be given to the collectors for them both. Matt. xvii. 22, 27; Mark ix. 30, 33; Luke ix. 44, 45.

About this time, a dispute arose among the apostles, which of them should be greatest in their Master's kingdom; still anticipating a temporal one. Jesus, although knowing their thoughts, and mistaken ambition, asked them concerning the dispute; but received no answer. However, they afterwards proposed to Him the question, who was greatest in the kingdom of heaven? He answered, if any man were ambitious to be first in His kingdom, he should be the last, and servant of others; when taking a little child in His arms, told them, except they imitated the innocence, and humility of little children, they could not enter the kingdom of heaven; but he who resembled them most, should be greatest there: adding, that whoever received such a little

child, or humble Christian, in His name; received both Him, and the Father who sent Him; and he who is least, or the most humble, the same shall be the greatest; and that the humble would be exalted, but the proud should be abased.

John, the son of Zebedee, now informed Him, saying, Master, we saw one casting out devils in thy name; but we forbade him, because he refused to follow us. Jesus said, that he ought not to be looked upon as an enemy, who wrought miracles in His name. And then resuming His former subject, declared, that a cup of water only, given for His sake, should in nowise lose its reward: and whosoever offended or scandalized a little child, or weak believer, it were better for him, with a mill-stone about his neck, to be plunged into the sea: that they ought the more carefully, to avoid despising such little ones; because, their guardian angels\* have free access

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\* ANGELS are spirits, of whose nature we are ignorant; but we are assured that it is not flesh and blood, &c. as ours; and that there are good and evil spirits, or angels. (Mark v. 18; Luke xxiv. 39.) The word angel, generally signifies messenger; and those pure spirits have in bodily shapes, at different times brought messages from God to men. Judges xiii. 3; Dan. viii. 16; ix. 21; Luke i. 19, 26.

The Scriptures state, that good spirits, or holy angels, are a numerous host. Their number as mentioned (Rev. v. 11,) was ten thousand times ten thousand, and thousand of thousands, or

to the throne of God : that the Son of man came to save such as were lost, and as a diligent shepherd, missing one sheep out of a hundred, care-

numberless.—That they were present at the creation, (Job xxxviii. 7.)—That they were concerned in giving the Law, (Gall. iii. 19.)—That they admired the redemption of the Church, (1 Peter i. 12.)—That they rejoice over every instance of conversion, (Luke xv. 10.)—That they wait on believers, (Heb. i. 14.)—That they attend on children, (Matt. xviii. 10.)—That they convey the spirits of the righteous to Paradise or heaven, (Luke xvi. 22.)—That they shall accompany Christ, when He descends to judgment, Mark viii. 38. And that they shall gather together the elect, and sever the wicked from the just. Matt. 24, 31 ; Mark xiii. 27.

Concerning bad spirits, or evil angels, it is recorded in Scripture ; that they have a chief called Satan, because he is the accuser of the brethren, (Job i. 11.)—named the Devil, because he is the father of lies, (John viii. 44)—the Old Serpent, because he beguiled Eve through his subtlety. (2 Cor. xi. 3.) That the devils, or bad spirits, are the rulers of principalities and powers, and the darkness of this world. (Eph. vi. 12.)—That they are permitted to try the righteous, but with restrained power. (Job ii. 6.)—That they are cast into hell, and reserved to greater torments. Jude vi.

Only weak and ignorant minds, relate stories about spirits, which produce superstitious fears in the timid. For in speaking concerning spirits, we ought to regard the Scripture, lest we be wise above what is written ; and consequently beguiled into worshipping of angels, a species of idolatry plainly forbidden. Cor. ii. 18.

Angels, unseen, around the saints  
 Their guardian pinions spread ;  
 To cheer their spirit when it faints,  
 And shield their sacred head.

Himself, the Lord of angels, keeps  
 The souls that love his name :  
 Lo ! Israel's Shepherd never sleeps ;  
 He, always is the same.

fully seeks for it ; and having found it, rejoices more than for those which never went astray; even so is the Father unwilling that any believer should perish. And though the world be full of scandals, and offences ; yet it would be dreadful indeed to those who caused them : therefore, they ought to remove every occasion of sin, and to mortify their affections, although dear to them, as any member of the body ; because it were infinitely more preferable to be blind, maimed or lame, or deprived of those members, than be cast into the unextinguishable flames of hell. That as sacrifices were usually seasoned with salt, so they, His disciples, were to be seasoned with the fire of afflictions ; and as salt was most worthless when it had lost its savour, so would they be, if unprofitable ; therefore, they ought to preserve such a peace and unity among themselves, as would stifle all ambitious contentions. Matt. xviii. 1, 15 ; Mark ix. 33, 50 ; Luke ix. 43, 50.

Our Lord, after showing the fatal danger of scandalous offences ; and to encourage charity, and compassion for offenders ; prescribed excellent rules for their treatment : first, if one person offended another, the injured one should admonish him privately, and possibly might reclaim him : and if a private admonition failed, to repeat

to receive him or not witnesses; and when that private instruction, the offence should be declared in the church, or public congregation; and at the offender's consent of that, he was to be deprived of all communion, and regarded as a heathen and an infidel. And that the church might effectually separate all obstinate offenders, He now gave to all, as before to Peter,\* the power to receive him, or excommunicate from the church, or to bind or loose; solemnly assuring them, that whatever they did on earth in this respect, He would confirm in heaven: further promising, that if but two of them agreed on earth, respecting any thing asked in prayer; it should be granted by His heavenly Father; adding that "where two or three are gathered together in my name, there am I in the midst of them."

Thou Lord art in our midst to teach,  
 When on Thy name we call;  
 And Thou hast blessings, Lord, for each,  
 Hast blessings, Lord, for all.

I, of such privilege bereft,  
 In spirit turn to Thee;  
 O, hast Thou not a blessing left,  
 A blessing, Lord, for me?

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\* See page 179.

The dew lies thick on all the ground ;  
Shall my poor fleece be dry ?  
The manna rains from heaven around,  
Shall I for hunger die ?

I may not to Thy courts repair,  
Yet here Thou surely art :  
Then consecrate a house of prayer,  
In my surrender'd heart.

By faith reveal the things unseen,  
To hope, the joys untold ;  
Let love without a veil between,  
Thy glory now behold.

Lord! make Thy face on me to shine,  
That doubt and fear may cease ;  
Lift up Thy countenance benign  
On me, and give me peace.

*Rev. T. Cottrell's Selection.*

Peter learning from this discourse, that when a private admonition prevailed, the injured person must forgive the other ; asked, how often he was required to forgive an offending brother ; whether seven times were sufficient ? Jesus told him, that the number must not be limited, for he was to forgive him even though offending seventy times seven. And to show the necessity of a compassionate temper, He delivered a most remarkable parable, of a king, who calling his servants to account, found one that owed him ten



thousand talents;\* when he commanded him, his wife and children, with all that he had, to be sold, towards discharging the debt: but the servant falling at his feet, and humbly imploring forbearance; he with generous pity, freely forgave him the whole debt. This man afterward, meeting one of his fellow-servants, owing him a hundred pence;† took him roughly by the throat, exclaiming pay me the debt: and although he used the same entreaties, he himself had done, to the king his master, yet he would not hear; but without pity, immediately cast his fellow-servant into prison. The king being informed of this severity, sent for the ungrateful servant; upbraiding him with his baseness and cruelty, having just received so much favour himself; and then in wrath, ordered him to racks and tortures, until he discharged the whole of the debt, before forgiven him. Our Saviour concluding with this most solemn application, said, so likewise shall my heavenly Father deal with all, who will not forgive from their hearts their brother's trespasses. Matt. xviii. 15, 35.

Our Lord had continued only a short time at

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\* A talent of gold was worth 5,464*l.* 5*s.* 8*d.* English money.

† Denarii, or pence, each worth 7½*d.* of ours; current both among Jews and Romans.

Capernaum, when some of His relations became uneasy, that He remained so long in one place; therefore, urged Him to go to Jerusalem, and there perform His miracles; supposing He could not have a better opportunity, than at the approaching feast of Tabernacles :\* desiring Him to manifest Himself to the world. Jesus told them, they might go to the feast when they pleased; but He must be cautious, because of many enemies; that the world hated Him, in consequence of His reproving their sinful actions; and though they might go to the feast, He as yet would not; for His time was not fully come. And making a short stay in Galilee, to avoid His enemies, He soon after privately proceeded toward Jerusalem.

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\* This FEAST, commemorating the dwelling of the Israelites in tents while in the desert, (Lev. xxiii. 34, 43 :) is likewise termed, *The feast of ingatherings*. (Exod. xxiii. 16; xxxiv. 22.) And was ushered in by the feast of trumpets, on the first day of the month, when the Jews rested from labour, and offered sacrifices, to prepare for the great day of atonement, on the 10th of the same month. The design of this feast was to return thanks to God for the fruits of the vine, and other trees; and also to implore His blessing upon those of the ensuing year. During the whole period of eight days they dwelt in tents, pitched on the flat roofs of their houses. (Neh. viii. 16.) One of the most remarkable ceremonies performed at this feast, was pouring water upon the altar, drawn from the pool of Siloam, as an emblem of the Holy Ghost. Jesus alluded to this water when he cried, "If any man thirst, let him come to me, and drink." John vii. 37, 39.

In the way to Samaria, He sent some of the Apostles to provide lodgings, who were unkindly received; because the Samaritans perceived they were going to Jerusalem, which place they despised.\* To resent this, James and John desired permission of their Master, to command fire from heaven, to punish these inhospitable people: but our Lord, to teach them that meekness and love, and not revenge, are the marks of a true Christian, gave them this reproof, saying, ye know not what manner of spirit ye are of; for the Son of man is not come to destroy life, but to save it. Luke ix. 51, 56; John vii. 2, 10.

A little before our Lord's arrival at Jerusalem, at the feast of Tabernacles; about sixteen months after the election of His Apostles, and eight months after their first mission; He made a second choice of disciples: and as His first was of twelve, according to the number of the Patriarchs and Jewish tribes, so this was of seventy, according to the number of their elders or senators. Most of their names are unknown, as only an uncertain account of twenty-eight of them are given out of Eusebius, and others; which are Matthias, Mark, Luke, Barnabas, Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, Nicholas, Justus, Appelles, Sostheneas, Rufus, Niger, Cephas, Thaddeus, Aristion, John, Barrabas, Andronicus, Junius, Silas, Lucius, Manceen, Mnason, and Ananias.

After Jesus had chosen the seventy disciples,

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\* See the cause of this hatred, page 73. Note *Samaritans*.

He sent them out two by two, as He did the Apostles ; and though they were inferior in office, yet our Lord gave the same reason for their mission, namely, that the evangelical harvest was great, but the reapers were few. These disciples were directed to go and prepare for His preaching and reception, at those particular places, which he Himself designed to visit : and their journey being short, He ordered them to avoid all impediments ; particularly, formal salutations, and the great scrupulousness of some to eat the things set before them ; denouncing at the same time the woes against Chorazin, Bethsaida, and Capernaum, which He formerly uttered. Luke x. 1, 16.

The feast of Tabernacles began early in October. At its commencement, the Jews of Jerusalem made great inquiry concerning Jesus ; some saying He was a good man ; others, that He was an impostor. And when all expectation of seeing Him had nearly ceased, He appeared openly, and taught in the temple, to the great wonder of the Jews ; who were exceedingly surprised, to find Him so perfect in the scriptures ; knowing that He had been without learning. Our Lord told them, He spake not of Himself ; and if they desired to perform the " Will of God," they would perceive that His doctrine proceeded from Him,

whose glory alone He sought to promote, and by whom He was sent; but they so far from keeping His Father's law, sought even His life. They then cried out, He was possessed with a devil, asking, who sought His life? When He put them in mind of the infirm man, cured at the pool of Bethesda, on the sabbath, a year and a half before; for which, though they themselves used circumcision on that day, without accounting it a breach of Moses' law; yet, so implacably were they incensed against Him, that they resolved to take His life. Some of the Jews, who knowing the hatred of the rulers and Pharisees against Jesus, on hearing Him speak with such freedom and authority; asked saying, are they convinced that this is really the Messiah? That they knew this man's parentage; but the Messiah's would be unknown. Jesus therefore, with a loud voice, declared that though they knew His earthly parentage, they were ignorant of His heavenly origin, which was beyond their conception. Notwithstanding, several of the people believed on Him, being convinced by the greatness of His miracles. The Pharisees and rulers, however, sent their officers to secure Him; but Jesus, (who could not suffer before the fixed time,) said, that He should be with them but a short

time, and then return to God who sent Him: then they would seek Him in vain; for He was going whither they could not come. The Jews not understanding these words, believed that He designed to leave Judea, and teach the Gentiles. John vii. 21, 36.

On the last great day of the feast, during the ceremony\* of offering and pouring out water; our Saviour stood up in the temple, and cried out, "If any man thirst, let Him come to me and drink; whosoever believeth on me, out of his belly shall flow rivers of living water:" meaning, as St. John observes, the abundant grace of the Holy Spirit, which should be poured out upon all believers, after His entrance into glory. But respecting this saying, the people were much divided in opinion; for some thought Him a prophet, others the Messiah; and others would not believe on Him, because, they said, Messiah was not to be born in Galilee, but in Bethlehem, of the family of David. The rulers belonging to the Sanhedrim, or Jewish council, examining the officers they had sent to take Him, inquired why they had not brought Him; but they being charmed with His preaching, answered, that

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\* See note on feast of Tabernacles, page 195.

"never man spake like this man." The Pharisees, in a rage, upbraided their being so foolishly seduced into the error of the ignorant populace; which was not avowed by one of the rulers, or learned rabbies. However, Nicodemus who had conversed with our Lord, and remained His secret disciple; calmly told the assembly, that according to their law, they ought not to condemn any man unheard: when with anger they asked, whether he was a friend of this Galilean—bidding him search, and he would find, that no prophet came from thence. The assembly then broke up without proceeding further against Him. John vii. 37, 53.

The same night, Jesus repaired to the mount of Olives;\* and early in the morning returning to

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\* Mount OLIVET, or Olives, took its name from the olive-trees then growing there. It lay a sabbath day's journey, or two miles out of Jerusalem, on the east of the valley of Jehosaphat, between both. It formerly commanded a fine prospect of the temple and the whole city. (Matt. xxiv. 2, 3; Luke xix. 37.) Proceeding from St. Stephen's gate at Jerusalem, and crossing the valley, the ascent to the mountain begins. About two-thirds of the way up, there are grottos, cut with intricate windings and caverns: these are called the Sepulchres of the Prophets. A little higher, are twelve arched vaults under-ground, built in memory of the twelve Apostles. Sixty paces higher, is the place where Christ is said to have uttered His prophecy, concerning the final destruction of Jerusalem (Matt. xxiv. 1, 2); and a little on the right, is where He dictated, a second time, His comprehensive prayer to the dis-

the temple, He sat down and taught the people gathered about Him. Shortly after, the Scribes and Pharisees brought a woman, and placing her in the midst, said, Master, this woman was taken in the act of adultery. Now Moses expressly commanded such persons to be stoned; but what is your judgment? This ensnaring question, to find occasion of accusing Him, for either assuming judicial power, if He condemned; or of annulling the law, if He acquitted her. Jesus, like a judge taking minutes of a cause before Him, stooping down, wrote something on the ground with His finger; but these designing accusers, being urgent for an answer, He amazed them, by saying, "Let him, that is without sin among you, cast the first stone;" and again stooping, wrote as before; when these wretched hypocrites, convicted of their own crimes, retired one by one, leaving the woman alone with Him. Then Jesus asking her, "where are these thine accusers; hath no man condemned thee?" She answered, no man Lord: upon which He graciously said, "neither do I condemn thee; go and sin no more." John viii. 1, 11.

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ciples. (Luke xi. 1, 2.) At the top of this mountain is the place of His ascension: and (2 Kings, xxiii. 13,) is called the mount of corruption, from the number of idols formerly worshipped there.



Jesus then resuming His instructions to the people, and probably taking occasion of the sun's brightness in the morning, declared, that He was the true light of the world: and whosoever followed Him, should not walk in darkness, but have the light of life. On the Pharisees objecting to the testimony He gave of himself; He said, they judged amiss, according to their own law; for, the testimony was sufficient, because confirmed by the Father; who wrought miracles by Him. They then asking, where His Father was? He answered, they knew not the Father, by not acknowledging the Son; and moreover said, I go my way, and ye shall seek me, and not find me, but shall die in your sins; whither I go ye cannot come. Upon this, they ignorantly thought, He would kill Himself; when Jesus declared, He was not from below, as they were, but from above; and if they did not believe in Him, they should die in their sins. They then asking who He was; our Lord answered them, He was the Messiah; but in such terms, they did not understand: though He added, when they had lifted Him up on the cross, they should know. He had done nothing of Himself, nor said any thing, but what He had heard from the Father.

Although these truths offended the proud:

Pharisees, they enlightened several others, who believing; Jesus declared to them, if they continued steadfast in His word, they should be His real disciples; and know the truth, which would make them free. The other Jews asserted, they never were servants, but the children of Abraham. He answered them, that whoever committed sin, is the servant of sin; and though servants might have privileges, they could not be truly free, unless He made them so: that they were indeed Abraham's children according to the flesh; yet in rejecting the truth, and seeking His life, who declared it; instead of following Abraham's steps, they manifested themselves, to be the offspring of another father. They answered, they had no other father, but God. Jesus said, if that were the case, they would attend to His word, and love His only begotten Son, whom He had sent: that as lying and murder were the works of the devil, and the marks of his children; so also, those who sought the destruction of an innocent person, and refused the truth, were of their father the devil! To this they made no reply; but by railing, and calling Him a Samaritan, possessed of the devil. Jesus calmly answered, He had not a devil; but honoured the Father, who would do Him justice, because He sought



not His own glory, but His who sent Him, and loved Him: declaring, whoever kept His word, should never die. The Jews understanding, He meant the death of the body, demanded whether He was greater than Abraham and the prophets, that He could preserve from death, which those great men could not avoid? He again answered, that He honoured not Himself, but derived all honour from the Father, whom they worshipped as their God, but knew Him not: and as for Abraham, He had earnestly desired to see His happy day, and by faith, seeing it rejoiced. Then they scoffingly asked, whether He could have seen Abraham, since He was not fifty years old? Jesus replied, "verily, verily, I say unto you, before Abraham was, I am." Which assertion, regarding as blasphemy, they took up stones, designing to kill Him. But He miraculously withdrew from them, out of the temple, and escaped their fury. John viii. 12, 59.

Before our Saviour's departure from the city, the seventy disciples returned from their journey, and greatly rejoiced, in stating to Him the effects of their ministry; that the very devils adjured by His name, were subject to them. In confirmation, our Lord told them, He saw Satan falling like lightning from heaven; and further declared, He

gave them power over the most venomous malice of the devil ; yet at this they ought not so much to rejoice, as for having their names written in heaven. Then Jesus transported in spirit, glorified the name of the Lord of heaven and earth, for revealing these mysteries to such babes, and mean instruments ; and concealing them, from the great, and wise of the world ; when turning to the disciples, He pronounced a blessing upon their eyes, which witnessed such things ; adding, that it had been the desire of many great prophets, and kings, to see and hear what they had seen and heard without obtaining such exalted privileges. Luke x. 17, 24.

About this time, a Scribe stood up, enquiring what he must do to inherit everlasting life ? Our Lord referred him to the law, asking what he read there ? The man readily answered, “ thou shalt love the Lord thy God, with all thy heart, with all thy mind, with all thy soul, and with all thy strength ; and thy neighbour as thyself.” Jesus told him, he had rightly said ; and added, perform this, and thou shalt live. The Scribe then asked, who he ought to account his neighbour ? Jesus answered him, by delivering the parable of a certain Jew, who in the road from

Jerusalem to Jericho,\* was robbed and barbarously treated, and left almost dead, with wounds; when a priest and Levite, both of his own country, passing that way, avoided him, and gave no

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\* JERICHO, formerly called Ephrah, or Ephrata. (Gen. xxiv. 19, and xlviii. 7; Mic. v. 2;) the celebrated city of the tribe of Benjamin, and the first place the Israelites under Joshua, took possession of, in the land of Canaan; was twenty-three miles east from Jerusalem, and near eight miles west of Jordan, (Josh. xvi. 17.) in a vast plain, which corroborates the expression, "going down from Jerusalem to Jericho," (Luke x. 30.) It was extremely fertile, and noted for palm-trees; and was one of the cities appropriated for the residence of the Priests and Levites, 12,000 of whom dwelt there; and the fact that the way thither from Jerusalem was infested with thieves, marks the admirable propriety with which our Lord made it the scene of this beautiful parable of the good Samaritan.

Another city of the same name, also called the city of palm-trees, was built near it, in or before the days of Ehud, from which the Kenites went up, (Judg. iii. 13, and i. 16;) yet, for 530 years, no man dared to rebuild Jericho itself; because Joshua, after devoting all in it to destruction, except Rahab and her friends, uttered a solemn curse upon he who should rebuild it—viz. "that the man might lose his eldest son, as he laid the foundation; and his youngest, as he hung on the gates." At last, in the days of Ahab, when men had cast off all fear of God, Hiel, a Bethelite, rebuilt it, and lost his sons, Abiram and Segub, according to the tenor of Joshua's curse. (1 Kings xvi. 34.) After it was rebuilt, nobody feared to inhabit it; and there was a noted college of young prophets, for whom Elijah cured the bad taste of the water, and the barrenness of the soil, which had followed Joshua's curse. 2 Kings 2.

A modern traveller says, that Jericho was adorned with a royal palace of Herod's, where he died; also, an Hippodramus, where

assistance; but a Samaritan stranger, though abhorred by the Jews, seeing him, with great compassion carefully bound up his wounds, and setting him on his own beast, carried him to an inn, and placed him in the care of the host; leaving money to provide necessities; with the promise of a further supply, if required. Jesus desirous that the Scribe should make the application, asked him, which of the three was neighbour to the distressed man? The Scribe answered, he who showed mercy to him. Upon which Jesus said, "go and do thou likewise:" thus intimating, that mercy is due to all persons; and that neighbours are not confined to countries, relations, nor religions.

Shortly after, our Lord journeying from Jerusalem towards Galilee, entered the small village

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the Jewish nobility learned to ride; as well as an Amphitheatre, and other magnificent buildings; and moreover relates, that in going from Jericho to Jerusalem, he went by the fountain of Elisha, (2 Kings ii. 21,) where he made the water wholesome. Close by the fountain, is a large tree spreading over the water, where our traveller, and companions, partook of a collation with the father guardian of the place, and many more friars.

In our Saviour's time, it was in size, and magnificence of buildings, only inferior to Jerusalem, and one of the seats of the courts, for the government of the Hebrews; and near it, He cured the blind men. (Mark ix. Luke xix.) But having since been destroyed by the Romans, it is now a poor village of about thirty houses.—*Brown's Biblical Dictionary.*

of Bethany, where He was joyfully received by a woman named Martha; who with her sister Mary, and brother Lazarus, were His favourite acquaintance. While Martha was busy, in preparing food for her heavenly Guest; her sister Mary, with great attention, sat at Jesus' feet, hearing His words. Martha therefore complained to Him that she had left her all the trouble; but He answered, saying, Martha, thou art cumbered with the care of many things, whereas, one thing is needful, and Mary has chosen that better part, which she shall never be deprived of: not that He condemned the hospitality of Martha; but to teach her, that her care and toil, though commendable, were of far less moment than her sister's attention to divine truth! Luke x. 38, 42.

On an occasion of prayer, one of the disciples asked him, to compose one for their use; as John did for his disciples; upon which, he readily delivered to them nearly the same words as before, in the celebrated sermon on the mount. (See Chapter V. page 118.)

Then, by two familiar instances, Jesus encouraged them to use fervour in their prayers: the first was of a friend, coming to another at midnight, to borrow provisions; who at that unseasonable hour might obtain his request by importunity,

though not by friendship ; much more should they obtain their petitions, when asked with zeal and perseverance. The second was that of a parent, who would not give his children stones instead of bread, nor serpents instead of fish, nor scorpions instead of eggs. And if earthly parents knew how to give good gifts to their children ; how much more would their heavenly Father give His Holy Spirit to them that ask Him. Matthew vi. 9, 13 ; Luke xi. 1, 13.

## WHAT IS PRAYER ?

Prayer, is the soul's sincere desire,  
Utter'd or unexpress'd ;  
The motion of a hidden fire,  
That trembles in the breast.

Prayer, is the burden of a sigh,  
The falling of a tear ;  
The upward glancing of the eye,  
When none but God is near.

Prayer, is the simplest form of speech,  
That infant-lips can try ;  
Prayer the sublimest strains, that reach  
The Majesty on high.

Prayer, is the Christian's vital breath,  
The Christian's native air ;  
His watch-word, at the gates of death :  
He enters heaven by prayer !

Prayer, is the contrite sinner's voice,  
Returning from his ways ;  
While angels, in their songs rejoice  
And say, " Behold ! he prays."



The saints in prayer, appear as one  
In word, in deed, and mind ;  
When with the Father, and the Son,  
Sweet fellowship they find.

Nor prayer is made on earth alone,  
The Holy Spirit pleads ;  
And Jesus, on th'eternal throne,  
For mourners intercedes.

Oh Thou, by whom we come to God ;  
The life, the truth, the way :  
The path of prayer, Thyself hast trod,  
Lord, teach us how to pray !

*Montgomery.*

After this, our Lord dispossessed a man who was dumb, and had a devil ; when the Pharisees not only persisted in their former blasphemy, that He cast out devils by Beelzebub, their prince ; but also, again, impudently demanded of Him a sign\* from heaven ; when Jesus confuted their malice, by the same arguments He had used on a similar occasion ; declaring that they should have no other sign but that of the prophet Jonah. In the midst of this discourse, a woman in transport cried out, " Blessed be the womb that bear Thee, and the breasts that nourished Thee. Jesus declared, that they were more blessed who heard

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\* See note on signs, Chap. V. page 134.

the word of God, and observed it. He then called their remembrance as before, to the conduct of the queen of the south, and the men of Nineveh, when reproving these incorrigible Scribes and Pharisees, for their sin against the Holy Ghost ; and concluded by stating, that as no one puts a light in a hidden place, so the Christian's good life ought to be manifest, as that all around may behold it. And as the light of the body is the eye, if our motives are good, so will our actions be seen as the light ; but if evil, they will appear full of darkness ; leading to every thing foul and bad. Mark iii. 38.

Our Lord, on finishing this discourse, was by a Pharisee invited to dine ; when He sat down without washing His hands ; (contrary to the traditions and customs of that body), which surprised and offended the nice host. But our Lord, knowing the corrupt views of him and those present, told them, that they were careful in cleansing the outside of the cup and vessel, but the inside was full of impurity ; this He said to expose their horrid hypocrisy : and prescribed to them a remedy, namely, to amend their lives ; to love justice and mercy ; and all things should become pure unto them. After which, He exposed the hypocrisy, and villany of the whole sect, who

were extremely exasperated ; and therefore, they used all possible methods to revenge themselves by seeking to destroy Him.

A multitude of people being gathered around, so that they trod one upon another ; Jesus admonished them to beware of the leaven of the Pharisees, which was sourness, and hypocrisy ; and not to be discouraged at persecutions, but to trust in God with a steadfast confidence. In the midst of this discourse, a man, more intent on temporal, than spiritual concerns ; requested Him to command his brother, to divide an estate lately fallen to them. Jesus, to show that every one ought to keep to his calling, asked, “ Who made Him a judge over their concerns ? ” And then admonished them all, to beware of covetousness, which is idolatry ; men’s happiness not consisting in plentiful possessions : which He enforced by the parable of a wealthy man, who, finding his land produce a vast increase, resolved to pull down his barns and build larger ; and when he had thus secured his profits, he said to himself, thou hast plentifully provided for many years, now take thine ease, eat, drink, and enjoy thyself ; but God destroyed his designs, saying to him, Thou fool ! this very night, thy soul shall be required of thee ; for whom then hast thou

secured these things? Adding, that such is the condition of him, who hoards up treasure for himself, and is not rich in his actions towards God: thus solemnly showing the miserable condition of those, who are suddenly cut off unprepared, in the midst of their earthly enjoyments.

Deluded souls, who think to find  
A solid bliss below ;  
Bliss! the fair flow'r of Paradise,  
On earth, can never grow.

See, how the foolish soul is pleas'd  
T'increase his worldly store;  
Too scanty, now he finds his barn ;  
And covets room for more.

"What shall I do?" distress'd he cries;  
"This scheme will I pursue:  
My scanty barns shall now come down,  
I'll build them large and new.

"Here will I lay my fruits, and bid  
My soul to take its ease;  
Eat, drink, be glad; my lasting store  
Shall give what joys I please.

"Scarce had he spoke, when lo! from heav'n  
Th'Almighty made reply;  
For whom, dost thou provide thou fool?  
This night thyself shall die."

Teach me, O God, all earthly joys  
Are but an empty dream;  
And may I seek my bliss alone,  
In Thee, the God supreme!

*Rev. T. Cottrell's Selection.*

Our Lord then warned the people, not to be too solicitous for the things of this life ; that so far from heaping up riches, they ought to dispense what they had to spare for the poor ; and thus have treasure in heaven, which would engross their best powers : that though His disciples were indeed few in number, yet they should be of good courage, for it was their Father's good pleasure to give them the kingdom ; therefore they ought always to be in readiness to appear before God ; to have their garments girt about them ; (it being the custom in those days to wear loose flowing ones, as is still the case in eastern countries :) that their lights should be burning, as servants waiting their master's return : that being stewards of God's house, they ought faithfully to discharge their trust, and distribute to others the food of His word ; not like the foolish steward, who, finding his lord defer his return, consumed the goods intrusted to him in dissoluteness ; and used his authority, to abuse his fellow-servants ; for which he should have his portion among hypocrites, and unbelievers. And as the Son of man would come in a day, and hour unknown, to require an account of their management ; they should watch, like the master of a house, who knew what hour the thief designed

to rob him. That knowing the will of their Master, they would be the more culpable, if they did not obey it; and should be beaten with many stripes.\* But he that knew not, and committed

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\* JEWISH DISCIPLINE.

A curious account of Jewish discipline, is given in a book written by Uriel Acosta, entitled "The Exemplar of Human Life;" which has been appended by Limbroch, to his "Friendly Conversation with Orobio, the Jew." The account is remarkable, and serves to illustrate some passages of Holy scripture, relating to scourging in the synagogue, (Matt. x. 17; Mark xiii. 9; Luke xxi. 12;) and particularly the infliction of forty stripes save one. 2 Cor. 11. 23.)

The occurrence here described, took place at Amsterdam, about the year 1630. Acosta was a Jew, but one who thought lightly of the articles of the Jewish faith; and, in consequence, was cited by the Rulers of the synagogue, and compelled to take his trial; and was adjudged to enter the Synagogue, in a mourning garment, holding in his hand a black wax-light. The following is his own account of the whole ceremony.

"I entered the synagogue, which was full of those who had come to witness the spectacle. When the time arrived, I ascended the pulpit, and with a clear voice I read the writing drawn up by the judges, which contained my confession, that I deserved to die a thousand times for what I had done, in profaning the Sabbath, and violating the faith in such a degree, as to prevent others entering the Jewish church. Having finished the reading, I came down from the pulpit, when the most Sacred President came, and directed me to a corner of the synagogue; and when there, the door-keeper said I should strip myself, which I did down to my girdle, when he bound my head with a napkin. I then put off my shoes, and raising my arms, took hold of a pillar, and he then bound my hands to it. This being done, the Precentor came, and taking a whip, gave me on my sides 39 stripes, according to tradition.

offences, should be beaten with few stripes, and therefore, the more they had intrusted to them; the greater would be their account. Luke xii. 1, 49.

Before the multitude departed, some present mentioned of our Lord, Pilate's severe punishment to the Galileans,\* who were by his soldiers cut to pieces, whilst sacrificing; enquiring His opinion of the sufferers. Jesus asked, whether they believed them to be greater sinners than others? And declared, that without repentance, they would all likewise perish; adding, that they should make the like application of the other calamity, which a little before happened in Jerusalem, namely, the fall of the tower of Siloam, which destroyed eighteen persons; and therefore

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During the scourging, a psalm was sung; and when finished, I sat on the ground, and the Preacher came, and absolved me from excommunication: thus the gates of heaven were opened, which before had been shut, and secured against me. Having put on my garments, I went to the entrance of the synagogue, and prostrated myself; while the door-keeper held up my head, and all the congregation passed over me, by lifting up one foot, and placing it upon me; they proceeded in that manner till they came to the lower part of my leg. This they all did, both young and old; and when nothing more remained to be done, I arose, and being cleansed, I returned home."

\* See an account of the Galileans at the commencement of this Chapter.

they should use their time by seeking a sincere repentance. Then, to set forth the patience of the Almighty, He delivered the parable of a fig-tree, which, failing of fruit for three years, the master of the vineyard ordered it to be cut down, as useless: but upon the gardener's promising more diligent care, he spared it a year longer; with a resolution to destroy it, if at length he found it unfruitful; as God would do those people who bring not forth the fruit of good works, to manifest a true repentance.

After this, on a sabbath day, Jesus, while teaching in one of the synagogues, saw a woman grievously afflicted, with what St. Luke calls a spirit of infirmity; which had continued eighteen years, and so affected in body, that she could not lift herself up. Calling this object, and mercifully laying His hands upon her, pronounced her cure; and at the same moment, she, being made whole, glorified God. The ruler of the synagogue then malignantly told the people, that in six days, allowed by the Almighty for labour, they might come for cure, but not on the sabbath. Jesus answering, demanded, whether it was not as lawful for Him on the sabbath, to loose a daughter of Abraham from eighteen years bondage of Satan, as for them to lead an ox, or an ass



to water? The ruler was thus silenced and ashamed, but the people rejoiced: and that they might not be discouraged at the small beginnings of His kingdom; Jesus compared it to a grain of mustard-seed, which in time becomes the largest of herbs; and also to a small quantity of leaven, which in a short time, diffuses itself through a large mass of bread.

About two months after the feast of Tabernacles, in the middle of December, our Lord again returned to Jerusalem, to the feast of Dedication;\* and while walking in the streets, he saw a poor man who had been blind from his birth. The disciples enquiring whether the man's own, or his parents' sin caused the calamity? Jesus

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\* THE FEAST OF DEDICATION, a yearly festival, in commemoration of the consecration of the altar, and temple profaned by Antiochus; who set up the idol of Jupiter in that sacred place, and abolished the worship of the true God. (1 Macca. iv. 52, 59.) This feast was observed eight days with great rejoicings: on the 25th of the month Cisleu, answering to part of our November and December. Of this time of the year St. John speaks, (x. 22,) when noticing the presence of our Saviour at the feast of Dedication says, "and it was winter."

This feast was thus of human invention, like that of *Pur*, or *Purim*, the feast of Lots; in remembrance of the Jews' deliverance from Haman's conspiracy; when they beat with a hammer and fists on the benches at the occurrence of Haman's name in reading the book of Esther; as if they knocked upon his head.—*Godwyn's Jewish Antiquities*.

informed them, that his blindness was not for any evil committed by him or his parents ; but the more manifestly to show the healing power of God. And it was His office to do such works before He was taken from them ; for while He continued in the world, He was the light of it. Then spitting on the ground and making clay, He anointed the man's eyes, and sent him to wash in the pool of Siloam,\* a spring in the city. The man obeying, was upon his return perfectly restored to sight, to the great amazement of his neighbours ; who at first doubted, whether he was the same that sat begging in the streets : but owning the fact, he at once informed them how it was effected, by a person called Jesus. (John ix. 1, 12.

This surprising occurrence made many inquisitive after Jesus ; but not finding Him, they caused the man to be examined before the council or grand Sanhedrim. These Pharisees, being informed that the cure was performed by making clay, and washing ; declared this man could not be of God, because he kept not the sabbath ;

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\* SILOAM, a pool whose spring issues from a rock, under the east walls of Jerusalem, between the city and brook Kedron ; and supposed to be En Rogel, or the fuller's fountain. (Josh. xv. 7, and xviii. 16, 2 Sam. xvii. 17, and 1 Kings i. 9.)

others would not believe that a wicked man, or an impostor, could work such a miracle. A division being thus caused in the assembly, they asked the man's opinion of Jesus, who answered, that he considered Him a prophet. This they would not admit, but sent for his parents, of whom they inquired, whether he was really their son who was born blind ; and by what means he had been restored ? The parents, fearing the Pharisees, (who had ordered the excommunication of any one, acknowledging Jesus to be the Christ,) answered, the man was their son and born blind, but were ignorant of the means of his recovery, and of the person by whom it was effected ; and further said, they might be informed by their son, who was of age to answer for himself. The council, then calling the man a second time, ordered him to give God the glory, for they knew Jesus to be a sinner. He answered, he knew nothing of that, but was assured of one thing, that whereas he was once blind, now he could see. They again asked, how he received his sight ; when, replying with some roughness, said he had already told them ; and inquired whether they designed to be His disciples : then, in a rage they said, he was His disciple ; but they were the disciples of Moses, whom they knew to have been

commissioned from God ; but as for this Jesus, they knew not whence he was. The man then boldly answered, it was unaccountable they could not perceive whence He was, whom God had endowed with the miraculous power to open the eyes of one born blind ; a thing never heard of, since the world began ; adding, if this man were not of God, he could do nothing. Greatly provoked, that such a vile sinner should dare to teach them, they cast him out ; and as John the Baptist was the first who suffered death ; so this man was the first who suffered excommunication on account of the gospel.

The Jews had three degrees of excommunication ; the first was *Niddui*, " casting out of the synagogue," as above related. (John ix. 22.) It signified separation from all society, either of man or woman, at a distance of four cubits, or eight feet ; also from eating or drinking with any ; from shaving, washing, or the like, according to the pleasure of the judge, and the quality of the offence. It was in force 30 days, yet might be shortened upon repentance. But the person excommunicated, was allowed to be present at Divine service ; to teach, and learn of others ; might hire servants, or be hired himself ; but always on condition of the aforesaid separation. If he remained impenitent, his punishment might be increased, according to the pleasure of the judge, even extending to the life : his children were not circumcised ; and if he died without repentance, a stone was cast on his coffin, shewing him to be worthy of stoning ; such a person was not mourned for, or followed to the grave, nor buried with common burial.

The second was called *Cherem*, or "giving over to Satan." (1 Cor. v. 5.) In the Old Testament, it is applied to persons or things. If to persons, it signified a devoting of them to God by death; (Lev. xxvii. 29,) if to things, it signified devoting them to God, by separating them from ordinary use: hence Achan was punished, for stealing the *devoted* thing. (Josh. viii. 7.) The Greeks called the person so dealt with *Anathema* or cursed; and the things, *Anathemata*, or cursed things; which was published to the whole church, and to which were added curses out of the law of Moses; when candles were lit, and afterward put out, shewing thereby, that the person was deprived of the light of heaven. This kind of excommunication was exercised against the *incestuous*, as upon Hymenæus and Alexander. (1 Cor. v. 5.)

The third, was called by the Syriac word "*Maranatha*," (1 Cor. xvi.), *the Lord cometh*; *Maran* signifying Lord, and *atha*, cometh. This the Jews say, was instituted by Enoch, (Judge 11.) It was an excommunication to death; hence the phrase, "There is a sin unto death." (1 John v. 16.) Among the more modern Jews, the opening of letters, subjected them to this penalty or excommunication.—*Godwyn's Jewish Customs*.

Jesus, hearing of the poor man's fate, and meeting him afterward, enquired whether he believed on the son of God; when he replied, who is He, Lord, that I may believe? Jesus said, "thou hast already seen Him, and I who speak to thee am He;" the man answered "Lord, I believe," and falling down, worshipped him. Then turning to the people, Jesus declared, that he came into the world to bring judgment; that the blind might see, and such as had their sight should

become blind; or in other words, those whose pride hindered them from owning their spiritual blindness. Some of the Pharisees then asked, whether they also were blind? He answered, if they had been sensible of their blindness, they would be free from sin; but, because they disowned that imperfection, their sins should be imputed to them.

Having thus exposed them, Jesus illustrated three distinct characters, of those who undertake the care of souls, under the parable of a shepherd and his sheep; first, that some instead of entering by the door of the sheepfold, climbed up some other way, like thieves and robbers, to steal and destroy: which He explained by declaring "I am the door" by which men must enter, either for the government of the flock, or the salvation of their souls; and that all others are but thieves and robbers. Secondly, some who having entered by the door, guided and governed the flock as mercenaries and hirelings; and upon the appearance of the wolf, abandoned the sheep, because they loved themselves only, and not the flock." Thirdly, there were also good shepherds, who entered the sheepfold; knew their sheep, and their names; and were known and followed by them. Of this third class Jesus declared himself;

proving, that He was the good shepherd, who willingly came to lay down His life for the sheep; in compliance with His Father's pleasure: for no man could take it away from Him; and when He had laid it down, He was also able to take it up again, and no one could hinder Him. Then He declared, that the Jews were not the only sheep for whom He should die; but there were others, namely, the Gentiles; who should be brought into His fold, even such as heard His voice; to make up one flock, of which Himself would be the only shepherd. This discourse causing a difference among the auditors, some said, "He was possessed of the devil and mad; others replied, that a man possessed could not utter such excellent things; much less open the eyes of the blind." John, chap. ix and x: 1, 21.

Before the conclusion of the feast, our Saviour, according to custom, walking in Solomon's porch,\* the Jews soon gathered around Him; asking, how long He would keep them in suspense; whether He was the Messiah or not: He replied, "I

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\* SOLOMON'S PORCH was a range of magnificent cloisters, in the eastern part of the temple, in the midst of the court of the people. In this court, Solomon erected a brazen scaffold. (2 Chron. vi. 13.) The cloisters were to cover the people resorting to the temple in rainy weather. Hence, it became a custom with the religious Jews to promenade or walk there. Acts iii. 11.

have already told you, but you believe not, because ye are not of my sheep. "My sheep hear my voice, I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father who gave them to me, is greater than all; and no man is able to pluck them out of His hand. I and my Father are one." The Jews then concluded Him to be a blasphemer; and after the manner of the Zealots, took up stones to cast at Him. Jesus asked them, for which of the many good works He had shewn them from the Father, they were about so barbarously to use Him? They answered, not for any good work, but for blasphemy, in making Himself equal to God. Jesus then replied, that as, in the scriptures, men are called gods, (Exod. vii. 1; iv. 16; and xxxii. 28,) therefore, they could not charge Him with blasphemy, for assuming that name; especially as He really was the Son of God; which was evident by His miracles, and ought to have commanded their belief, though His words did not; those being proofs, that He was in the Father, and the Father in Him. Notwithstanding, all this did not appease their rage, for they sought to take Him, but He retired out of the temple, and shortly after left the city. John x. 22, 29.



Thus concluded the third year of our Saviour's public ministry. In this year, a new volume of the Sybils' books was received, and added to the others by a decree of the Senate of Rome; though not well received by the emperor Tiberius, whose subtle, jealous, and tyrannical conduct more and more afflicted the city and nobles. Though he lived retired from Rome, yet the degeneracy of the Senate, the employment of spies, and other wicked means, caused numerous accusations, punishments, and executions. He accounted a concern for the glory of the empire, a design to gain it; an innocent remembrance of liberty, an aim to re-establish the commonwealth: to praise Brutus and Cassius was a capital crime; to bewail Augustus, the late emperor, a secret offence. Thus every action became liable to a forced interpretation; and during this unfortunate state of Rome, the Jews were tributaries under Herod Agrippa.

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The Gentile, or heathen nations, were not without some insight into the mystery of Christ's coming in the flesh; and they received their principal knowledge of this from the Jews, to whom He was first promised; besides the knowledge they might have from the Hebrew bible, translated into Greek some ages before Christ was born: there are also other ways, by which they might have some understanding of the incarnation of the Son of God.

1st, BY TRADITION; for it is evident, that the Jews received many things by succession from their forefathers; and they again from Moses; and Moses from the patriarchs, Abraham, Isaac, and Jacob. Abraham was the first, from whom the whole nation of Israel proceeded, and called Hebrews, from Heber his father.

The Gentiles also had *their* traditions, though beclouded with idolatry. The Romans derived their learning from the Chaldeans, who were the first people in the world, that were instructed in Divine matters; by Adam, Methusalem, Noah, and others of the most ancient fathers.

After the flood, says Eusebius, there were three famous men contemporaries; Abraham and Job, remarkable instances of patriarchal holiness; and also Zoroaster, who, although a heathen, yet was a learned man, of which he left sufficient proof to posterity. He, living in Abraham's time, might converse with Noah; for Abraham was born 60 years before Noah's decease; and Noah,

above 500 years before Methusalem ; and Methusalem lived 240 years with our first parent Adam, who had enjoyed conversation with God and angels ; so that it is not unreasonable to suppose, he could discover many secret mysteries, especially concerning Christ, in whom consisted all hope of the redemption of his posterity ; which knowledge it is probable Abraham, Job, Zoroaster, and others, who lived at that time, might receive from Noah and his three sons Shem, Ham, and Japhet, who were so long conversant with Adam. From hence it is accounted for, that there are many intimations in the writings of Zoroaster, concerning the Son of God, and others yet more plain in Hermes Trismegestius, his scholar, who afterward dwelt in Egypt. These first Pagan philosophers, having manifest understanding of Christ, whom Trismegestius calls "*The first begotten of God, His only Son, whose sacred name is ineffable, not to be expressed.*" After him, Hesiod ; and the Platonists, who were Greeks, wrote to the same purport concerning Christ.

2nd, By the SYBILS, who were women, virgin prophetesses, said to have been endued with a prophetic spirit ; and to have delivered oracles, for showing the fates and revolutions of kingdoms. We have, in the writings of the ancients, mention made of ten of them ; the eldest of whom was named Sibylla ; all the rest of the same sex, who afterward pretended to the like fatidical spirit, were from her called Sibyls. The most eminent of the ten mentioned in history, was she whom the Romans called Sibylla Cumæ, or Erythræa. She was born at Erythræa, in Ionia, from whence she removed to Cumæ in Italy, and there delivered all her oracles, from a cave, or subterraneous vault dug out of the main rock. The Sibyls prophesied concerning Christ, and their books were held so sacred that the care of them was at length committed to two persons of the patrician order, namely, noblemen descended of senators of the Roman empire. In these books their predictions were written, and so venerated, that the Romans did nothing in peace or war without consulting them. *Let the heathen here instruct the Christian, who has the word of God for his guide ; an infinitely more sure word of prophecy, whereby he may "take heed to his ways."* To the neglect of the Scriptures, may be traced the numbers of practical heathen, abounding in this Christian land !

Plato, Aristotle, Varro, Livy, and Dionysius, Halicarnassus, all heathen writers, mention the Sybils with great regard ; nor can it be questioned, by instances which might be adduced, that there were many predictions in their oracles relating to Christ, and known before his birth. The consideration then is, how these predictions originated. If we allow there were such women as the Sybils, (and history furnishes us with their names, and their very words) it must not be granted that their gift of prophecy was by Divine inspiration : for most of their oracles directed such idolatrous and abominable rites, as cannot without impiety be said to come from God. They sometimes commanded the sacrifice of men and women, by burying them alive ; and most other of their answers were no less impious. Whence then could proceed their oracles concerning Christ ? The only consistent answer is the following : That as we find the diabolical spirits had their influences over oracles in ancient times, which were mostly delivered by women ; God might compel these spirits, before they left their habitations, (as they were obliged to do), by proclaiming Christ the Saviour of mankind, who came to take away their dominion. Thus the devils in the New Testament acknowledged the Son of God, who cast them out of persons, of whom they had possession. Matt. vii. 29 ; Mark v. 7 ; Luke viii. 28.

We ought to acknowledge the goodness of God, that in any way, the coming of Christ was announced to the heathen. It was certainly not the work of chance, that the writings of their poets and historians, about this time, had so much of prophetic language in them. But it was the will of God, that His Son should be proclaimed for some years among them, before His appearance ; so that the nations hitherto afar off from His covenant, might be brought nigh ; that Jew and Gentile, bond and free, might expect their redemption, and be partakers together of " the Great Salvation."

The following specimen from *Sybilis Parscea*, born in Persia, (and said to have been one of the most ancient of the Sybils,) will give the reader some idea of their prophetic writings as relating to Christ :

“ From Adam unto Noah, it appears,  
Were fifteen hundred, six and sixty years,  
To make up the first age ; and from the flood  
Two hundred ninety-two are understood  
To Abraham ; from him, Israel to be free  
From Egypt, makes five hundred, adding three ;  
Till of king Solomon’s temple the first stone  
Be laid, five hundred years, and eighty-one.  
Four hundred fourteen years, there then will be  
To Babylon’s distress’d captivity.  
The sixth age, from bondage will be seen  
To make up just six hundred and fourteen ;  
In which year, of a virgin shall be born  
The Prince of Peace, crown’d with a wreath of thorn ;  
Him the seventh age shall follow, and extend  
Till the world’s frame dissolve, and time itself shall end.’

## CHAPTER VIII.

A. D. 33.—TIBERIUS, 19, 20.

THE FOURTH YEAR OF CHRIST'S PUBLIC  
MINISTRY.

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*Of our Blessed Saviour's public ministry, this was the fourth and last year ; the most memorable that can happen within the whole compass of time ; during which were accomplished those glorious and stupendous acts—the Redemption of mankind by the death of the Son of God ;—His Resurrection from the grave, and His Ascension into heaven.*

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AFTER our Lord's departure from Jerusalem, He passed over the river Jordan to Bethabara,\*

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\* See Bethabara described, Chapter II.

where John formerly baptized. Being followed by great multitudes, He taught them, and cured all their diseases ; therefore they declared “ that though John wrought no miracles, yet they found all was true which he had spoken of this man.” While He remained here, some inquisitive person put a question to Him, concerning the number of the blessed ; whether many or few would be saved ? On which our Lord, without appearing to answer, and for general instruction, advised His hearers to endeavour to enter the strait gate, for many would seek to enter, but not be able. That when once the door was shut, it would be in vain to cry Lord, Lord, open to us ! as the Master of the house would then declare, He knew them not : and when they should say, they had eat and drank with Him, and heard Him teach in their streets, He would command them to depart, as workers of iniquity. Then the Jews should lament and weep, to see so many heathens from all parts of the earth, enter into the glories of heaven, with Abraham, Isaac, Jacob, and the prophets ; while they themselves were shut out, and made last, who were once first. John x. 40, 42.

The same day, some of the Pharisees advised Jesus to depart immediately, because Herod was

determined to have his life ; but He bade them, " go tell that fox, that He had time remaining to eject devils, and cure diseases, and should complete His sacrifices, by suffering at Jerusalem, the devoted place for the slaughter of the prophets and holy men : then He uttered against that city these memorable words, " O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee ; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not. Behold ! your house is left unto you desolate : verily, verily, I say unto you, ye shall not see me, until the time come, when ye shall say, blessed is He, that cometh in the name of the Lord !" Luke xiii. 23, 35.

Shortly after, on a sabbath-day, our Saviour was invited to dine with one of the chief Pharisees, and was followed by a man afflicted with the dropsy. Jesus observing him, inquired of the Scribes and Pharisees present, whether it was lawful to heal on the sabbath ? But receiving no answer, He healed him, and sent him away ; justifying the act, by asking them, whether they would not have endeavoured to save an ox, or an ass falling into a pit on that day ? To which they could make no reply. Jesus, noticed the invited

guests aiming at the chief places; took occasion to reprove their proud contention, saying, "that any man invited to a feast, was not wise in taking the highest place; lest he should have with disgrace to remove lower, to make room for some more honourable person: but on the contrary, it was best to take the lowest place, that he who invited him might, if there were cause, bid him come higher, which would be more honourable: for the proud should be debased, but the humble would be exalted. After thus instructing the guests, our Lord addressed the master of the house, who, regardless of the poor, He advised him in his feasts, "not to invite his rich neighbours and relations, who would be sure to return the invitation; but rather the poor, the blind, and the lame, who could make no return; and God would recompense him, at the resurrection of the just."

One of the company hearing these words, repeated that saying among the rabbins; "Blessed is he that shall eat bread in the kingdom of God:" when Jesus delivered the parable of a certain rich man, who made an entertainment, and having invited many guests, when supper was ready, sent his servants to announce it; but they all made excuse: one had purchased land, another



had bought oxen, a third had lately married a wife, and all refused to come. This enraged the master of the feast, who directly sent into the streets and lanes of the city, and gathered all the poor, the lame, and most miserable creatures that were to be found. And seeing there was yet room, he ordered his servants to go into the highways and hedges, and compel those they found to come and fill his house; declaring, that not one of those first invited should taste his feast:" by this, intimating that the principal Jews should be rejected; while the most despicable part of them, and the poor Gentiles in the highways should be received, and be made partakers of the kingdom of heaven. Luke xiv. 1, 24.

A life in heaven ! O what is this ?  
The sum of all that faith believed ;  
Fulness of joy, and depths of bliss,  
Unseen, unfathom'd, unconceived !

While thrones, dominions, princedoms, powers,  
And saints, made perfect, triumph thus,  
A goodly heritage is ours ;  
There is a heaven on earth for us.

The church of Christ, the means of grace,  
The spirit teaching through the word ;  
In these our Saviour's love we trace,  
By this, His living voice is heard.

Firm in His footsteps may we tread,  
Learn every lesson of His love;  
And be from grace to glory led,  
From heaven below, to heaven above.

While pursuing His journey, Jesus was followed by a great multitude; but knowing the unsound minds of many, declared as before to the Apostles, "that whosoever preferred father or mother, wife or children, brothers or sisters, and even life itself, in comparison with Him, could not be His disciple: and, that they might not fail in the day of trial, advised them, first to ascertain what the profession of Christianity would cost them; that as a man intending to build a tower ought first to compute the expenses, lest being unable to pay them, his folly should be derided: or as a king going to war with another, ought first to consider whether he be provided with all necessaries to carry it on; so should they consider, whether they could relinquish all, to be His disciples:—adding, that His followers ought to be, as the salt and seasoning of the earth; which once losing its savour, becomes the most useless thing in nature. Luke xiv. 25, 35.

Among the multitudes that daily followed our Saviour, were many publicans, and others of

a wicked life, who thronged to hear Him ; which caused the proud Scribes and Pharisees to murmur at His condescension, in freely talking with such infamous people. To convince them, that their complaints were futile, He asked whether if a man having a hundred sheep, and one of them strayed, he would not leave the other ninety and nine, and go seek that which was lost ; and when he had found it, would not joyfully call his friends together to rejoice with him in his good fortune ? Or whether a woman, having ten pieces of silver, if she lost one, would not sweep her whole house, and upon finding it, rejoice with her neighbours ? Adding, that as the finding of the sheep, and the piece of silver, would cause greater joy than all those, which were never lost ; so the conversion of one sinner would occasion greater joy among the angels, than ninety and nine persons, who needed no repentance.

This truth, He further explained by another parable ; of a man who had two sons, the younger of them having received his portion of goods, travelled into a foreign country, where he spent all he had to gratify his evil propensities ; and afterwards was necessitated by want, to keep swine for a living. In this destitute condition, reflecting upon his folly and misery, he resolved

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to return to his father, acknowledge his faults, and beg his favour to be received again; not as a son, but as a servant, that he might not perish with hunger. As soon as his father saw him at a distance, he was so affected with compassion, that running to him, he fell on his neck and kissed him; while the son, with unfeigned marks of sorrow declared, "I have sinned against heaven, and before thee, and am no more worthy to be called thy son." This confession producing a reconciliation between him and his parent, he immediately stripped him of his rags, called for the richest habit to clothe him, and made a magnificent feast, to rejoice for his return. But the elder brother, returning from the field, hearing the music, and being displeased, refused to enter the house; because his father had apparently shown greater respect to his extravagant son, than to himself; who had always been faithful in his duty. To this the father answered, that he was always with him, and all that he had was his; but it was necessary to rejoice over his brother, who had as it were been dead, and was restored to life; lost, and was found again. By these parables, our Lord not only displayed the tenderness of God, and His readiness to accept all true penitents; but also under the name of the

elder brother, reproved the murmurs of the Pharisees, who were displeased at His resorting with such sinners; though their salvation was the chief end of His coming into the world. Luke xv. 1, 32; and xvi. 1, 13.

Great and exalted joys arise,  
When a lost sinner turns;  
And, in the anguish of his soul,  
His past offences mourns.  
Transports of unexpected bliss  
Pervade th' angelic choir;  
Another wand'rer found! they sing,  
And sweep the sounding lyre.

After Jesus had thus exposed the pride and envy of the Pharisees, He in another parable reproved their covetousness; saying, a certain rich man resolved to call his steward to account, and remove him from his stewardship; having heard that he had wasted his goods. The steward fearing a state of beggary, or labour, he could not do, invented a project, to cause others to befriend him. Calling all his lord's debtors one by one, he discharged them of a part of their debts, permitting him who owed a hundred barrels of oil, to set down but fifty; and he who owed a hundred measures of wheat, to write eighty; and so with the others. Then He taught the disciples not to imitate the injustice, but the forecast, and policy

of this steward ; by employing their earthly riches to befriend the poor ; which being done with proper motives, would be rewarded with the everlasting habitation of heaven : that the children of light should not be the less prudent in heavenly things, than the people of this world are in theirs. Adding, that as men were just, or unfaithful in small matters, they would be so in greater ; and if they were unfaithful stewards of the riches of this world, they should not be entrusted with the riches of heaven : and as God and the world are two such contrary masters ; no man can serve both at the same time. Luke xv. 1, 13.

We are not here to understand, that mere alms-giving will secure heaven at last ; for this were to destroy the main purpose of the gospel, which teaches salvation by Jesus alone. The apostle Paul (1 Cor. xiii. 3,) says, " though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity or love, it profiteth me nothing." Love to God, for what Christ has done and suffered for our salvation, will necessarily excite in us love to our fellow-creatures. Therefore, the real Christian will from principle be kind, and tender-hearted towards his suffering brethren ; knowing it is written, " If Christ so loved us, we ought also to love one another : " also, " to do good to all, especially to those who are of the household of faith." A hardhearted, covetous Christian, is a contradiction in terms ; and such may be called anything, rather than by that holy name !

The covetous Pharisees heard these truths with contempt ; but Jesus sharply reproved their hor-

rible pride and hypocrisy, and preference for the esteem of men, which is abominable in the sight of God ; and was the more culpable in them, because they lived when the preaching of the kingdom of heaven began by John ; was attended by all the inferior people ; and though it were easier for heaven and earth to be dissolved, than one tittle of the moral law to fail ; yet they had endeavoured to weaken it by their traditions ; particularly the seventh commandment, which they frequently broke, by permitting and practising unjustifiable divorces. Then directing His whole discourse against their covetousness, Jesus delivered a most affecting parable of a pampered rich man, every day enjoying the pleasures of ease and luxury ; and of a miserable beggar, named Lazarus, laying at his gate, covered with disease ; and so oppressed with hunger, that he entreated, but in vain, to be fed with the crumbs that fell from the rich man's table ; and whose dogs, more merciful than their master, went and applied their healing tongues to his sores. At death, the state of these two were as different as their lives : the poor man was transported by angels into Abraham's bosom, a place of perfect felicity ; the rich man had the honour of a most splendid funeral, but his soul was carried to the dismal regions of hell ; from whence, in the

midst of torments, beholding the happiness of the despised beggar, he entreated Abraham's mercy to send Lazarus, with only one drop of water, to cool his tongue, in that flame : but Abraham told him it was just, as he had enjoyed all the pleasures of this life, and Lazarus had borne all the miseries ; therefore he should now be comforted ; while he himself must be tormented ; adding, that it was impossible to afford him relief, because a vast gulf between them cut off all intercourse. The rich man, perceiving no mercy was to be obtained for himself, thought of his five brothers, then living in similar luxury and riot, as he had done ; and besought Abraham to send Lazarus, and inform them of his miserable condition, to prevent their coming to the same place of torment. Abraham replied, that they had the Holy Scriptures, which were sufficient to teach them their duty ; when the other alleged, that if one went to them from the dead, they would repent : but Abraham answered, if men disregard the scriptures, they never would be persuaded, by one rising from the dead. This parable not only shows the miserable fate of covetous and uncharitable persons ; but also points to the destruction of unbelieving Jews, who would neither attend to Moses and the



prophets, nor to Jesus rising from the dead. Luke xvi. 1, 31.

Infinitely better, it is to have the blessings of our poor needy fellow-creatures, than their curse. The poor are much noticed by the Almighty, in the Holy Scriptures, who says of them, "The poor shall never cease out of thy land, therefore open thine hand wide," that is, without grudging. Therefore the poor should have our first care, after the supply of the wants of our own families.

The church of old made gatherings every Sabbath, for this numerous class of our fellow-creatures : and they who save what *ought* to be given to the poor, should take heed to Solomon's weighty sentence on this subject, who says, "*There is that scattereth and yet increaseth ; there is that withholdeth but it tends to poverty.*" God will destroy all such ill-applied gain, or make it a curse, instead of a blessing !

Our Lord turning to the disciples, said to them, though it were impossible to prevent scandals and offences, it would be dreadful to those who caused them ; that he who should hurt, or discourage the least believer, had better have been plunged into the ocean with a millstone about his neck ; that it was their duty to admonish and reprove an offending brother, and to pardon him, if he repented ; though he trespassed seven times in one day. The apostles, perceiving the difficulty of this injunction, prayed Him to increase their faith. Jesus answered, if their faith were true, it would be sufficient to command that sycamore-

tree, to be removed into the midst of the sea. Then to dissuade them from all thoughts of merit, in even their best services ; He stated the example of a servant, who after his return from labour in the field, did not immediately find ease and refreshment, but had to wait and attend his master, until he thought fit ; and after using his utmost diligence, was not to expect thanks, as though his master were obliged to him ; and so likewise they, when having done all they could to please God, they must to account themselves unprofitable servants, as if they had scarcely performed their duty. Luke xvii. 1, 10.

After two months absence from Jerusalem, our Lord, pursuing His last journey towards that city ; and passing between Galilee and Samaria ; took a short circuit beyond Jordan. Entering Judea, at a village near Jericho,\* he saw together ten men that were leprous, crying, Jesus, master, have pity on us ; when He ordered them, to go show themselves to the priests according to the law, which they obeyed, and were cured on their way. One of them, a Samaritan stranger, immediately returned, glorifying God ; and casting himself at our Saviour's feet, returned thanks for

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\* See Jericho described, page 308.

the wonderful cure. Jesus, to mark the gratitude of this man, said, were there not ten cleansed; where are the nine? not one is returned to give thanks to God, but this stranger. When He said to him arise, and depart, thy faith hath been thy cure. Luke xviii. 11, 19.

The Pharisees, who expected the coming of the Messiah would be in the glory of a temporal monarch, inquired, of Him, when the kingdom of God should come? Jesus answered, it would not appear with outward pomp and splendour; nor be confined to any particular place: adding, it was already come, and began among them. From this, He took occasion to tell the disciples, that the time would come, when they should desire His presence, and would not see Him: that His next coming would be sudden and glorious, like lightning; but He must first suffer many things, and be rejected by the Jews: and as in the days of Noah, they ate, and drank, and married, not thinking of the flood till it came suddenly upon them; yet unexpected as that was, so it should be at His second coming, to take vengeance on the Jewish nation. Therefore, all their thoughts should be upon saving themselves, without looking behind them, or thinking of their worldly concerns, remembering the fate of Lot's

wife, who for looking back, was changed into a pillar of salt. (Gen. xix. 26.) That such as used any un-Christian course to save their lives, should lose them; but those who ventured them as they ought, should preserve them. And at that time, there would be much of God's distinguishing mercy and providence, in rescuing some, and leaving others to perish. The disciples asking where these things should happen; Jesus said Jerusalem and Judea would be the carcase, that should be torn in pieces by the Roman eagles.\*

At the same time, Jesus exhorted the disciples not to faint nor be weary in prayer, but to continue it with perseverance; the benefits of which He illustrated, by the parable of a poor widow, whose continued importunity prevailed with an unjust judge to vindicate her wrongs; though he neither feared God, nor regarded man. Therefore much more might they expect the Almighty to avenge his elect, who cry to Him day and night, though He seem to delay, and be slow in execution. And further informed them, that

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\* The Romans carried the figure of an eagle, (denoting strength,) before them in war. The above denunciation of our Lord's, verified in the destruction of Jerusalem, is fully noticed at the end of Chapter LII.

though this vengeance, against the unbelieving Jews would be sure and speedy ; yet intimated, that at His coming, there would be but little faith and waiting for God.

Faith, adds new joys to earthly bliss,  
And saves us from its snares ;  
Fresh aid in every duty brings,  
And softens all our cares.

Faith, mortifies the love of sin,  
Kindles the sacred fire  
Of love to God, and heavenly things,  
And feeds the pure desire.

The wounded conscience knows its pow'r,  
The healing balm to give :  
That balm, the saddest heart can cheer,  
That makes the dying live.

Faith, draws aside the veil of heaven,  
Where unknown glories reign :  
And bids us seek our portion there ;  
Nor bids us seek in vain.

Faith, holds to view the promise seal'd  
With the Redeemer's blood ;  
And helps our feeble hope to rest  
Upon a faithful God.

*Rev. T. Cottrell's Selection.*

Then to shew that humility in prayer, is as necessary as perseverance ; and to reprove the pride of the Pharisees ; He delivered another parable of two men, who went into the temple to pray,

the one a Pharisee, a man of repute; the other a publican, or tax-gatherer, and a man of proverbial infamy among the Jews. The former went boldly up to the chief place, and praying after this manner, said, "God I thank thee, that I am not as other men are; I am no extortioner, unjust, or an adulterer, or like this publican: I fast twice in the week, and pay tithes of all I possess." But the poor publican, from a deep sense of his own unworthiness; standing at a distance in the outward court of the Gentiles; and not daring to lift up his eyes to heaven, beat upon his breast, crying, "God be merciful to me a sinner." Jesus then declared, that the publican departed from the temple, more acceptable to God, than the other; for the proud should be abased, but the humble should be exalted. Luke xviii. 1, 14.

Almighty God! thy piercing eye,  
Strikes through the shades of night;  
And our most secret actions lie  
All open to thy sight.

There's not a sin that we commit,  
Nor sinful word we say;  
But in Thine awful book 'tis writ  
Against the judgment-day.

Lord, at Thy feet ashamed I lie;  
Upward I dare not look:  
Pardon my sins before I die,  
And blot them from thy book.

*Dr. Watts.*

Shortly after, Jesus crossing the river Jordan into Peræa,\* was followed by multitudes of people whom He taught, and cured of their distempers. Hither the Pharisees came, and asked Him if it were lawful, for a man to put away his wife for any cause? trying to ensnare Him by the question: for by allowing it, He would contradict His former doctrines; and by denying it, He would render Himself odious to many. He therefore asked them, what Moses commanded in the law? They replied, that he allowed them to put away their wives, upon giving a writing of divorcement. Jesus then referred them to the words upon the first institution of marriage (2 Gen. xxiv.); that a man should leave father or mother, and cleave to his wife; and they two should be one flesh: therefore, as God united them, man ought not to separate them. Still they insisted upon the Mosaic permission; but He answered, that Moses allowed it only because of the hardness of their

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\* PERÆA, in its restricted sense, included the southern part of the country beyond Jordan, south of Iturea, east of Judea and Samaria; and was anciently possessed by the two tribes of Reuben and Gad. Its principal place was the strong fortress of Machærus, erected to check the incursions of the Arabs. This fortress, though not named in the New Testament, is memorable as the place where John the Baptist was put to death. (Matt. xiv. 3, 12.) The canton of Decapolis, (Matt. iv. 25; Mark v. 20,) named from the ten cities it contained, was part of Peræa.

hearts; yet from the beginning it was otherwise: and whoever puts away his wife, except for whoredom, and marries another, is an adulterer; so likewise is he who marries the divorced wife. On retiring, the disciples again consulted Him on this subject; and He returned the same answer; whence they concluded, that if the nuptial laws were so strict, it were better not to marry at all, Jesus told them, that the purity of a single life, is attainable by only a few; either, of nature befriended, or by human force rendered incapable of marriage; or whose ardent desire of heaven, enabled them to preserve a perfect chastity. But as all men are not capable of so great a virtue, He concluded saying, let him who is able to observe it, do so; that is, he who has the gift of continence should use it; being more commendable for such to live single. Matt. xix. 1, 12; Mark x. 1, 12.

Several of the company, perceiving our Lord's readiness to do good to all, brought little children, that He might lay His hands upon them, and bless them; but the disciples, thinking it unfit for their master to be disturbed by infants, spake roughly to those who brought them. Jesus, having previously shown His regard to such, was displeased, and ordered the disciples to suffer the



little children to come unto Him, for to such belong the kingdom of heaven. Then He declared that whosoever does not receive the kingdom of God with the humility of a little child, can never enter therein : and taking the children up in His arms, He laid His hands upon them, blessed them, and then departed.

As our Lord was on His journey, a young man of great riches and authority came and humbly proposed to Him this important question, saying, good Master, what shall I do to obtain eternal life ? Jesus knowing that he regarded Him, as a man only, first inquired, why he gave Him the title of good, which belonged to God alone : and then in answer to his question, told him if he expected eternal life, he must keep the commandments.\* The young man asked, which of them ; and was referred to all of the second table, as a certain sign of his keeping those of the first ; Jesus naming them distinctly to him. Upon this he said, that he had kept all these from his youth ; desiring to know, in what he was yet defective. Our Lord looking on him, with signs

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\* The Commandments, or moral law, are represented on two tables.—One contains the four first commands, concerning our duty to God : the other contains, those of our duty to our neighbour.

of love, and pity as one apparently solicitous about his eternal happiness ; but knowing his covetousness, commanded him to go and sell all that he had, and distribute the produce to the poor, and take up his cross and follow Him ; adding, if he did so, he should meet with greater treasure in heaven. This confounding the young man, who unwilling to part with his riches, though even for heaven itself, departed sorrowfully. Our Lord seeing him troubled, told the disciples, it was extremely difficult for a rich man to enter into the kingdom of heaven : when they being much surprised, He said, little children, how hard is it, for such as trust in riches, to enter the kingdom of God ? It is easier for a camel to go through the eye of a needle, than for them to inherit the kingdom of heaven. This increasing their astonishment, they said, who then can be saved ? Jesus replied, that these things might appear impossible with men ; but they were not so with God. Matt. xix. 16, 26 ; Mark x. 17, 27 ; Luke xviii. 18, 27.

The Apostles, hearing of the reward Jesus had promised the young man, in exchange for earthly riches ; Peter in their name, inquired what they might expect, who had relinquished all to follow him ? Jesus said, "that at the resurrection,

when He should be seated upon His throne of glory, they also should sit upon twelve thrones, judging the twelve tribes of Israel; and not only they, but whosoever, for His and the gospel's sake, should forsake house, land, or kindred, would receive comforts in this world, although with persecutions, vastly exceeding his former losses; and in the world to come, life eternal."

Scenes! that the Patriarch's visioned eye  
Beheld, and then rejoiced to die;  
That like the altar's burning coal,  
Touch'd the pale Prophet's harp with soul;  
That the thron'd Seraphs long to see,  
Now given thou slave of slaves, to thee!  
Whose city this? What potentate  
Sits there? The king of time and fate;  
Whom glory covers with a robe,  
Whose sceptre shakes the solid globe;  
Whom shapes of fire, and splendour guard:  
There sits the Man whose face was marr'd!  
To whom Archangels bow the knee,—  
The weeper of Gethsemane!  
Down in the dust, aye, Israel, kneel;  
For now thy wither'd heart can feel!  
Aye, let thy wan cheek burn like flame;  
There sits thy glory, and thy shame!

*Selected from the Restoration of Israel, by Rev. Dr. G. Crowly.*

Jesus to teach the disciples, that the first may become last, and the last first; and that these high rewards proceed from the bounty of heaven,

and not because of man's merit, delivered this remarkable parable ; saying, " a certain householder went out early in the morning, to hire labourers for his vineyard ; and agreeing with several at certain wages, sent them to work. About the third hour of the day, finding other labourers unemployed, then he also sent into his vineyard, promising, to give them what was reasonable. About the sixth and ninth hours he did the same ; and also, at the last hour of the day, he sent in new labourers, promising as before, reasonable wages. At night, on paying their hire, he ordered his steward to begin with the last comers, and pay them the same wages, promised to the first : this causing the others to expect more, they murmured against the master, for paying those who had laboured only one hour, the same as them, who had toiled a whole day. The master reproving their complaints, showed, that he did them no injury, but paid them according to agreement ; and for the others, it was lawful to give them what he pleased. Thus those labourers, who most valued their work, because it was the longest ; were last regarded ; and those who had the least claim ; were first rewarded : on which Jesus concluded, saying, that the last should be first, and first last ; for many were called, but few chosen." Matt. xx. 1, 16.

Our blessed Saviour had been only a short time in Peræa, when a message from Martha, and Mary, two sisters of Bethany,\* informed Him of

\* BETHANY, a small pleasant village, two miles from Jerusalem, in the way to Jericho, on the farthest side of Mount Olivet; and is so named, from the abundance of dates which grew there. Here our Lord raised Lazarus from the dead, and occasionally abode with the disciples, (John xi; Matt. xxi. 17;) and to this place also he led them, when taken up to heaven.

Near an old ruin which is called Lazarus' castle, is shewn his sepulchre, which the Turks regard with great veneration, being used by them as a place for prayer. And here it may be asked, why should the Turks, being Mohammedans, *regard the tomb of Lazarus?* The answer is, that their artful prophet Mohammed has so blended his errors with Christian truths, that a part of them, which served his purpose, are inserted in their Alcoran, or Sacred book; hence we have, the *Turks' reverence for the tomb of Lazarus.*

Mohammed was the Arabian false prophet, who began his imposture about 666 years after Christ, (when the Papal power was first assumed,) his father was a pagan, and his mother a Jewess; and by the help of Sergius a monk, he introduced the system of religion comprehended in the Alcoran. He put himself at the head of a rebellious crew, and made converts by force of arms:—he was the founder of the Saracen empire, of which Mecca, and Medina Talmari, were the principal cities. The former was the place of his birth—the latter is called the city of the prophet, because on his flight from Mecca, the inhabitants of Medina protected him. From this flight, called Hegira, the Arabians compute their time. The Mohammedan Saracens conquered, and put an end to the kingdom of Persia; after it had for 400 years been a terrible scourge to the Roman empire. Medina, although a mean city, is celebrated for being the burial-place of Mohammed, whose body lies at the corner of a large mosque, inclosed with curtains like a bed, and lamps burning. Therefore, the suspension of his coffin by loadstone, as reported, is fabulous. Medina is situated between Arabia Felix, and Arabia deserta, and 200 miles n. w. of Mecca.—*Geographical Dictionary.*

the sickness of their brother Lazarus, whom He loved. Jesus answered, that his sickness was not unto death, but to manifest the glory of God: and though fond of the family, He tarried two days longer in the same place; and then proposed to the disciples, their return into Judea. Apprehensive of danger, they mentioned as an objection, the late endeavours of the Jews to stone Him; but Jesus acquainted them, that His time had its stated length, in which He might walk in the light without danger, 'till the night of death put a period to it; and added, that Lazarus was fallen asleep, but He would go and awake him. The disciples understanding His words literally, answered, that sleeping would prove his cure, therefore He need not go. He then told them plainly, that Lazarus was really dead, and for their sakes, and to confirm their faith, said, "I am glad I was not present at the time he died; but we will now go." Thomas finding his master resolved to proceed into Judea, where there was such danger, courageously said, let us also go, that we may die with Him. John xi. 1, 16.

In this journey, the Apostles being filled with discouraging apprehensions, and Jesus, to arm and prepare them against the scandal of the cross; in privacy declared the third time, that He must

go up to Jerusalem, where all things written by the prophets concerning Him would be fully accomplished ; particularly, that He should be delivered up to the Jewish governors, who would pronounce Him guilty of death ; and deliver Him over to the Gentiles, from whom He should meet with the greatest indignities, and even crucifixion ; but He would rise again the third day. The disciples still expecting a temporal kingdom, did not understand ; or as stated by the Evangelist, knew not the things that were spoken.

Lo ! what unbounded zeal and love,  
Inflamed the Saviour's breast ;  
When stedfast toward Jerusalem,  
His urgent way He press'd.

Goodwill to man, and zeal for God,  
His every thought engross :  
He hastes to be baptized with blood,  
He hastes to reach the cross.

With all His suff'rings full in view,  
And woes to us unknown ;  
Forth to the work His spirit flew ;  
'Twas love that urged Him on.

By His obedience unto death,  
See Paradise Restored ;  
And fallen man brought face to face,  
With his forgiving Lord.

*Rev. T. Cottrell's Selection.*

The Apostle, supposing the resurrection spoken of to mean the beginning of His terrestrial kingdom ; the two sons of Zebedee, James and John, by their mother Salome, (one of the holy women that followed our Saviour, and ministered to His subsistence,) humbly petitioned, that they might have the honour of sitting, one at His right hand, and the other at the left, in His kingdom. Jesus condemning their rashness, asked them, as a qualification, whether they were able to endure that bitter cup, and bloody baptism to which He was appointed ? They thoughtlessly answered, they were. He mercifully bearing with their infirmities, told them, they should indeed partake with Him of the cup, and baptism, or portion of suffering ; but the chief places in His kingdom, were to be disposed of according to the determination of His Father. The ambition of these two extremely provoked the indignation of the other disciples ; to cure which, Jesus declared that His kingdom was different from this world, where princes and governors exercised power and dominion over their subjects ; but whoever, among His followers, expected to be great, must be servant to the rest, according to His example ; who came not to be waited on, but to serve others, and even to lay down His life for



their redemption. Matt. xx. 21, 28; Mark x. 32, 44; Luke xviii. 31, 34.

Crossing the river Jordan, into Judea, Jesus passed through Jericho,\* a celebrated city, where resided a general collector, or publican, named Zaccheus, very rich, but little in stature; who desirous to see Jesus, and yet to avoid the throng, he climbed a sycamore-tree, where He was to pass. Our Lord, knowing his heart, and pleased with his earnestness, called him by name; desiring him to hasten down, for He designed to be his guest, that day. This call was received with joy, by Zaccheus; while some murmured at Jesus entering the house of such a man: but the miraculous change wrought in the publican's heart, proved, that Jesus went as a physician for the cure of the family; when Zaccheus declared, he would give half his estate to feed the poor; and if he had wronged any man, he would restore it four-fold. Our Lord then said, "that salvation is come to this house; he being a son of Abraham; and that the Son of man was come, to seek and save such as are lost." All present heard Jesus with great attention; and as they were approaching Jerusalem, imagined the Messiah's

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\* See Jericho described, page 206.

glorious reign was now about to commence ; supposing moreover, that this journey to the pass-over was intended to seat Himself upon the throne : but Jesus knowing their thoughts, and to correct them, delivered the following parable ; of a certain great man, intending a journey to a foreign country, to take possession of a kingdom ; who calling his servants, gave every one an equal sum of money to trade with, and improve till his return. Some of his countrymen, who hated him, sent a message, declaring they would not have him for their governor. But notwithstanding this opposition, having obtained his new kingdom, he returned, and called his servants to account for their money. Finding one of them had improved his stock ten times ; and another five times the sum he had intrusted to him ; he rewarded their industry, the first, with the government of ten cities ; and the other, with five. Calling a third, who instead of trading had hid his money, not daring to hazard what was intrusted to him, pretending fear of his master's great severity ; and thus being condemned by his own words, the money was taken from him, and given to him who had used the most diligence ; Jesus at the same time declaring, that all who improve what they have, shall have more ; but the slothful

should lose all. After this, the governor summoned those who refused to acknowledge him as their lord, and ordered them to death in his presence. By this parable, our Saviour intimated, not only the destruction of the stubborn Jews; but also the punishment of negligent Christians. Luke xix. 1, 27.

Next day, Jesus leaving Jericho, accompanied by great multitudes, a blind man named Bartimeus, (the son of Timeus), who sat by the wayside, begging; being informed that the cause of the great concourse of people, was Jesus passing by, he cried out with another, his companion,\* "Jesus thou son of David, have mercy on me." Our Lord, who had previously cured another blind object at Jericho, stood still, and commanded him to be called; when some one bid him to be of good courage, for Jesus called him. Bartimeus immediately arose, and with his companion went to Jesus, who asked them what they expected from Him? They answered, Lord that thou wouldst open our eyes. Our Saviour moved with compassion, touched their eyes, and they immediately received their sight, and followed glorifying God;

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\* It may be here noticed, that St. Matthew mentions two blind men, St. Mark one, and St. Luke one.

as did all the people, who saw the miracle. Matt. xx. 29, 34; Mark x. 40, 52; Luke xviii. 35, 43.

Four days after the funeral of Lazarus, our Lord arrived at Bethany, where many Jews from Jerusalem had met to sympathize with Martha and Mary for the loss of their brother. Before entering the village, Martha met Him, and most pathetically cried out, Lord! if thou hadst been here, my brother had not died: adding, she was certain God would grant whatsoever He would ask. Jesus answered, that her brother should rise again; which she supposing He meant at the general resurrection; He then said, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die: believest thou this?" Martha assenting to all He said; declared that she believed Him to be the Messiah, the Son of God. After this discourse, returning to her sister Mary, she said the Master was come, and expected to see her. Mary hastening to the place, caused the Jews to follow, supposing she went to lament at her brother's grave; when approaching the blessed Jesus, with great sorrow, fell prostrate at His feet, crying out Lord! If thou hadst been here, my brother had not died. Her tears and sorrows,

with those of her companions, so affected the Son of God, that He groaned; thus showing acute feeling for their situation. Then inquiring where they had laid the body, He followed them to the place weeping.

“E’en Jesus lov’d a good man’s grave,  
And wept with those around!”

Hence some of the Jews exclaimed, “behold how He loved him;” while others maliciously asked, “could not He who opened the eyes of the blind, have prevented this man’s death.”

#### ON THE DEATH OF LAZARUS.

O soft he sleeps, whose soul in Paradise  
Smiles on the storm, our souls have yet to brave:  
But shall not sovereign power from dying save?  
And Jesus’ voice the dead to life recall?  
Ah! here the funeral flowers as stilly wave,  
And darkness, and the earth, as thickly fall  
Upon the good man’s grave, as on the grave of all!  
Hither might sounds of sweetest music stray,  
Such sounds as wont to charm the am’rous ear;  
Hither the maniac winds might force a way,  
And make their moan to him who slumbers here,  
And you might scatter showers of fragrance near,  
And bid the noon-day dash its blaze around;  
Idle those sounds, that fragrance wasted were;  
Sacred, thrice sacred, is sepulchral ground;  
And deeper, Heaven’s own light, no entrance yet  
bath found.  
Not till the dawn of resurrection glow,  
And the last shades of sable midnight fly;  
Not till the righteous dead, spring forth on high

And quaff the freshness of ambrosial morn :  
Then graves must be entomb'd, and death must die,  
And we, the ransom'd of the Lord, return  
With songs of Zion's courts ; while worlds and  
worldlings burn ! *Alec.*

Jesus arriving at the grave, commanded a stone lying at the mouth, to be removed. Martha then said the body had been dead four days, and the removal would only occasion an inconvenient smell. Jesus answered, that she might expect to see the glory of God manifested. When solemnly raising His eyes to heaven, said, " Father, I thank Thee, that thou hast heard me ; and I know Thou hearest me at all times ; but I speak this because of the people who stand by, that they may be convinced that thou hast sent me." Then with a loud voice, Jesus cried, " Lazarus come forth," when he immediately arose, having his hands and feet bound with grave clothes, and his head wrapped with a napkin ; all of which He ordered to be loosed. This was the third great miracle our Saviour wrought of the kind ; and proved a remarkable forerunner of the greatest of all miracles, His own resurrection. John xi. 17, 44.

This solemn occurrence, caused the greatest

surprise and astonishment, and convinced part of the spectators, who, from that time, believed on Jesus ; the others, more obstinate, reported the matter to His enemies, the Pharisees, in Jerusalem : when the grand Sanhedrim or council met to debate what they should do with Him, who had wrought so many miracles ; and who, if permitted to go on, would be considered the Messiah, by all the nation ; and then the Romans, fearing He should assume the authority of a king, and withdraw the people from their obedience, would come and destroy their city and nation. The very same calamities which the Jews feared would be the consequence of believing Jesus to be the Messiah, were brought upon them as a punishment for crucifying him. (Matt. 23, 36.) The generation then existing did not pass away, before *all* that He denounced against them were fulfilled, and the Romans entered, and took away both their name and nation. The High-priest Caiaphas now very imperiously delivered his opinion, and said they understood nothing, nor considered that the public safety was first to be consulted ; and that it was necessary for one man to die, rather than a whole nation should perish. John xi. 48.

Thus did this wretched man express his hatred against our blessed Lord; yet in him God was pleased to put honour on the High-priesthood by this prophecy of the stupendous event, the death of Jesus; to save, not only the Jews, but also gather together, into one church, the children of God, dispersed in all nations.

The High-priest was at the head of all the religious affairs of the Jews, and alone, had the privilege of entering into the Holy of holies, or inner sanctuary of the temple, once a year, on the great day of atonement; the tenth after the feast of Tabernacles, to make atonement for the sins of the people; when two goats were presented to the Lord; casting lots for them. One was to be a sin-offering before God, thereby typifying Christ, made to be sin for us (2 Cor. xxi.): and the other for an escape, or scape-goat; the High-priest laying his hands on this, confessed over it the sins of the people, and then sent it away into the wilderness; (Lev. 15,) thus in a figure pointing to Jesus, who bore our sins, and carried our sorrows. (Is. liii. 4.)

The sacred garments, and ornaments, in which the High-priest officiated were, the blue robe, the ephod, the breast-plate, and the mitre or holy crown. The blue robe was richly embroidered, and the hem adorned with golden bells, and pomegranates. The ephod of fine linen, was ornamented with gold, blue, purple, and scarlet, hanging behind and before, and fastened on each shoulder by a button of onyx-stone in gold. The breast-plate was square, adorned with four rows of jewels, three in a row, on which were engraved the names of the twelve tribes of Israel; this hung from the neck by gold chains, that he might bear them before the Lord. The mitre had in front a plate of gold, on which was engraved "Holiness to the Lord." (Ex. xxviii; Lev. xvi.) The High-priest, set forth in his apparel, the three-fold office of our Saviour Christ: the crown signified *His kingly office*, the Urim and Thummim, and likewise the bells and pomegranates, *His prophetic office*; by Urim and Thummim, he



answered as from an oracle ; by the bells, *the sound of His doctrine* ; by the pomegranates, *the sweet savour of His life*. The names of the twelve tribes, graven on the ephod, and the breast-plate, signified *His priestly office* ; presenting to God the whole church, for which He makes intercession. He knows His own sheep by name. John x. 3.

*Rev. J. Brown.*

The advice of Caiaphas was well approved of ; and from that time the priests and Pharisees sought all opportunities to put Jesus to death ; issuing orders, that if any man knew where He could be found, to discover it, that they might apprehend Him ; but because His hour of suffering being not yet come, their fury was, for a short time, useless, as He did not appear in public, but retired to Ephraim,\* near Jericho, where He continued a few days with the apostles. John xi. 45, 57.

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\* EPHRAIM, a place among the hills of that name, near Bethel, about eight miles north of Jerusalem, and near a desert of the same name. Abijah took it from Jeroboam (2 Chron. xiii. 19.) near this was Baal-hazor, where Absalom had his flocks (2 Sam. xiii. 23.) On the side of a mount of the same name, near the south border of the territory, dwelt Micah, the idol maker ; and the Levite who cut his wife to pieces, and Elkanah, the father of Samuel (1 Sam. i ; 1 Judges xviii. 2, and xix. 1.) Ephraim, also names a wood beyond Jordan, near Mahanaim, where Absalom's army was defeated ; (2 Sam. xviii. 6.) and so called, from the previous slaughter in or near that place, of the Ephraimites, by Jephthah (Judges xii.) Sometimes, it means the whole country of the ten tribes. Jer. xxxi. 1 to 20.

Six days before the last passover our Lord attended, during His earthly sojourn ; in going up to Jerusalem, He repaired again to Bethany, and was entertained at supper by the two sisters, Martha and Mary ; Martha waited, but Lazarus, whom He had raised from the dead, sat at the table. This supper was upon the Sabbath night, and, as usual, more plentiful than on any other. Mary, to express her love to Jesus, took a pound of most valuable ointment of spikenard, anointing His feet, and wiped them with her hair, filling the whole house with the perfume. This circumstance, provoking the corrupt mind of Judas Iscariot, he complained that the ointment might have been sold for three hundred pence,\* and given to the poor ; not that he loved the poor, (as the gospels observe,) but was a thief, and had the bag, and bear what was put therein.

\* Denarii pence, were the Jews' tribute-money. There were two sorts of pence in use among them ; the common penny, which valued seven-pence half-penny of ours ; and the penny of the sanctuary, in value fifteen-pence. Calculated by the common-penny, it would amount to 9*l.* 7*s.* 6*d.* : by the penny of the sanctuary, 18*l.* 15*s.* ; but either, would appear a large sacrifice in the eyes of covetous money-loving Judas ; though, had the affectionate Mary possessed the whole world, all would have been too little, to testify her love to the adorable Saviour, who did so much for her ; and not only for her, but for all who truly believe on Him.

“ Were the whole realm of nature mine,  
That were a present far too small :  
Love so amazing, so Divine,  
Demands my soul, my life, my all ! ”

Jesus, approving of Mary's procedure, ordered Judas not to hinder her, for she had reserved it against the day of His burial ;\* and they had always an opportunity, to show their charity towards the poor, but not so to Him. At this supper were many Jews, who came out of curiosity, not only to see Jesus, but also Lazarus, whom He had so marvelously raised. However, the envious chief-priests consulted how to put Lazarus to death also ; because through his resurrection from the dead, many of the Jews believed, and were converted to Christ. John xii. 1, 11.

OTHER GENERAL CALAMITIES OF THE JEWS, CONTINUED  
FROM PAGE 167.

All history cannot furnish us with a parallel to the calamities and miseries of the Jews ; rapine and murder, famine and pestilence within, fire and sword, and all the terrors of war without. Our Saviour wept at the foresight of these calamities ; and it is almost impossible for persons of any humanity to read the account without being affected. The predictions of them were remarkable, and the calamities that came upon them were the greatest the world ever saw. What heinous sin was it that could be the cause of such heavy judgments ? Nothing less than killing the Lord of life and glory, and their own prophets, and persecuting the apostles, and so filling up the measure of their sins, wrath came upon them to the utmost. Matt. xxvii. 25.

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\* See the Jewish mode of treating the dead, Chap. II.

At Caesarea, twenty thousand Jews were killed by the Syrians in their mutual broils. At Damascus, ten thousand unarmed defenceless Jews were killed; and at Bethshan, the heathen inhabitants caused their Jewish neighbours to assist them against their own brethren, and then murdered thirteen thousand of them. At Alexandria, the Jews murdered multitudes of the heathen, and then about sixty thousand of those in return were afterwards slain. The Romans, under Vespasian, invaded the country, taking Galilee, Chorazin, Bethsaida, Capernaum, &c., where Christ had been especially rejected; and murdered great numbers of the inhabitants. At Jerusalem, the scene was most wretched of all others; for at the passover, when two or three millions of people were in the city, the Romans surrounded it with troops and trenches, that none might escape. The three different factions within, murdered one another. Titus, the Roman general, did all he could to persuade them to an advantageous surrender, but scorning every proposal, the multitudes of unburied corpses corrupting the air, produced a pestilence. The people fed on each other, and after a siege of six months, the city was taken, when almost every Jew they met with was murdered. Titus, intent on saving the temple, but could not, from the furiousness of his soldiers; six thousand Jews who had taken shelter in it were all burned or murdered. The outcries of the Jews when they saw the conflagration of their temple were most dreadful, and the whole city, excepting three towers and a small part of the wall was razed to the ground, and the foundations of the temple, and the whole city were ploughed up. (See more of this account, Chap. IX.) Soon after, the forts of Herodias and Machæron were taken, and the garrison of Masada murdered themselves rather than surrender. At Jerusalem alone, it is said, one million one hundred thousand perished by the sword, famine, and pestilence. In other places, two hundred and fifty thousand were cut off, besides vast numbers sent into slavery in Egypt!!! Fifty years after, the Jews murdered about 500,000 of the Romans, for which they were severely punished by Trajan. About A. D. 180, one Barcocaba pretended to be the Messiah, and raised a Jewish army of two hundred thousand, who murdered all the heathens and Christians that came in their way; but he was defeated by Adrian. In this war, it is said, about six hundred thousand Jews were slain, or perished by famine and

**SECRET**

THE JEWISH CHURCH. AFTER THE DEATH OF THE ROMAN EMPEROR, built a city on Mount Zion, and erected a marble statue of a swine, over the tomb of Jesus Christ. But no Jew was allowed to enter the city until after a long time. A. D. 70, the Jews, encouraged by their priests, began to persecute the disciples of Jesus Christ, and to destroy them. In the year 70, a terrible earthquake, and famine, &c. to which were added the sword, killed the workmen, and destroyed the temple. After the death of Julian, the edict of toleration was withdrawn, and the Roman guards preventing their worship, they were banished from all the provinces, so much as to prevent them from returning to their destroyed city, to bewail its destruction. Within twenty years the ground. In the third, fourth, and fifth centuries, a persecution war of extermination took place against them, more or less every where. In the sixth century, thirty thousand of them were slain, and as many sold for slaves. A. D. 642, at that unfortunate massacre of the Christians at Antioch, they were severely persecuted. In Spain, A. D. 700, they were all ordered to be banished. In the eighth and ninth centuries they were treated with contempt, and made to ride on asses and mules, without stirrups. In France and Spain, they were much insulted. In the tenth, eleventh, and twelfth centuries, their miseries increased, and they were greatly persecuted in Egypt; besides suffering in the Persian wars, it is shocking to think, what multitudes of them the eighth crusade war encountered in Germany, Hungary, Lesser Asia, and elsewhere. In France, multitudes were burnt; and in England, A. D. 1190, they were banished; and at the coronation of Richard I. the mob fell upon them, murdering many. About 1200 of them were burned in the palace at York, which they themselves set fire to, after killing their wives and children. In the thirteenth and fourteenth centuries, their condition was not bettered. In Egypt, Canaan, and Syria, the crusaders still harassed them. Provoked with their mad running after Messiahs, califf Nasser scarcely left any of them alive in Mesopotamia. In Persia, the Tartars murdered them in multitudes. In Spain, Ferdinand furiously persecuted them. In 1258, many were murdered in, and banished from, France; but in 1275, recalled. A. D. 1290, king Edward expelled 160,000 of them from England. The cruelties of the fanatic shepherds, A. D. 1320 and 1330, who wasted

the south of France, massacred them; besides 15,000 that were murdered on another occasion. About A.D. 1849, the terrible massacre of them at Toledo forced many to murder themselves, or change their religion. In 1358, they were finally banished from France, since which, few of them have entered that country. In Portugal and Spain they have been miserably treated. About 1492, from six to eight hundred thousand were banished from Spain. Some were drowned in their passage to Africa; others perished by brutal treatment, and many of their carcasses laid in the fields till wild beasts devoured them. In the fifteenth, sixteenth, and seventeenth centuries their misery continued. In Persia, they were terribly used; from 1663 to 1666 the slaughter of them was so universal that few escaped to Turkey. In Germany they have endured many hardships; having been banished from Bohemia, Bavaria, Cologne, Nuremburg, and Vienna; and in Moravia, at Bonn and Bamberg, they have been terribly massacred.

Except in Spain and Portugal, their present condition is tolerable.—*Rev. R. Watson's Theological Dictionary.*

## CHAPTER IX.

A. D. 33.—TIBERIUS, 19, 20.

The beginning of the last week, our blessed Lord passed in this world before His crucifixion, commonly called Palm Sunday ; because the people on that day met our Saviour, with boughs of palm-trees, when He publicly entered Jerusalem.

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*The day after our Saviour's supper at Bethany, began the great week of His last sufferings, on the tenth day of the month Nizan, answering to our twenty-ninth of March, and the same day that the paschal lamb was presented at Jerusalem.*

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Our Lord, no longer avoiding the fury of the Jews, made his public entry at this time into Jerusalem, and presented Himself in the temple,

as the true lamb of God, that was to take away the sins of the world.

Leaving Bethany in the morning, with the disciples and others, He arrived at Bethphage,\* upon the mount of Olives, a short distance from Jerusalem ; and sent two of the apostles to a neighbouring village, whence they might bring an ass

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\* BETHPHAGE, a small village belonging to the priests, between Bethany and Jerusalem; about two miles east of the latter place.

The incident of the asses occurring here; and the writer having heard the following infidel assertion imbibed from such men as Thomas Paine, "that Christ sanctioned robbery, by telling the disciples to take the asses;" has here briefly examined the ground for such assertion.

First, they were taken only for His use in riding to Jerusalem, and there is no ground for any other conjecture, which certainly carries the idea of borrowing them only for that occasion; especially as we do not read of Jesus riding afterwards. To the owner, or any one else who should object, the disciples were to say, "The Lord had need of them," which intimates that the asses belonged to one who knew Christ under the name of Lord, and would therefore willingly lend them:—and if so, how could it be dishonest? and more especially, when we consider that pious persons ministered to Him of their substance! To those who admit Christ's Divine power, other arguments suggested by the text may be adduced; but let these suffice for our present purpose. What then becomes of the blasphemous assertion, that "Christ sanctioned robbery?"

Persons assailed with this and similar infidel objections, (long ago answered, for very few of them are new,) will do well to read such publications as "Leslie's short and easy method with the deists:"—Bishop Watson's "Apology for the Bible," and others, to be met with, at almost any Bookseller's.



and her foal; directing them to the very place; and so minutely describing the circumstances in which they should find the animals, as to show His exact knowledge of things distant, and seemingly accidental. The narrative also proves, that He could influence the minds of men as He pleased; for the owner of the asses relinquished them, without hesitation, on being told that the Lord had need of them. The two apostles, obeying their master's order, brought the ass and colt, and laying their garments upon the latter, Jesus mounted thereon, and in that state rode to Jerusalem; thereby accomplishing the prophecy of Zachariah, (ix. 9,) "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy king cometh unto thee; He is just, and having salvation; full of meekness, and riding upon a colt, the foal of an ass.

There was nothing ridiculous or mean, in our Lord's riding on an ass; for, not to mention this animal in eastern countries is of a large size, and more graceful appearance than in Europe; some of the most eminent persons, patriarchs, judges, and kings, made use of asses to ride upon; and probably with a reference to that primitive simplicity, He chose this method of going in a solemn and triumphant manner to Jerusalem. Gen. xxii. 3; Ex. iv. 20; Judg. v. 10, and x. 4; 2 Sam. xvi. 2, and xix. 26.

The historian Herodotus, describing the manner of the emperor Commodus' triumphant return to Rome; to testify

their kindness and veneration, the citizens came out of the city to meet him, carrying palms and laurels with them, and throwing about all sorts of flowers that were in season. In this manner, our Lord entered Jerusalem ; not as a mighty conqueror, of worldly power ; but as the invincible Prince of Peace, who conquers His people in love.

The people repairing to the feast, being informed of the resurrection of Lazarus, ran out of the city in throngs to meet Jesus, with branches of palm-trees, crying Hosannah,\* salvation and glory. Blessed be the king of Israel, who cometh in the name of the Lord ! Great numbers also spread their garments in the way ; others strewed the branches where he was to pass ; thereby giving Him those honours, used only in the triumph of kings and emperors. When at the descent of the mount of Olives, the whole of the disciples and followers of Jesus, transported with the honours shewn to their Master, broke out with rapturous thanksgiving to God ; and the people joining in their triumphant acclamations, Jesus was surrounded with solemn shouts, and cries of Hozannah to the son of David ! Blessed be He that cometh in the name of the Lord ! Blessed be the kingdom of our father David, which we

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\* Hozannah, the Hebrew term, signifying, " Save, we beseech Thee," an exclamation, or song of praise.

have now seen ! Hosannah, peace and honour in the highest heavens ! Matt. xxi. 1, 9 ; Mark xi. 1, 10 ; Luke xix. 29, 38 ; John xii. 2, 19.

The Pharisees, with great indignation beheld such honours shown to one, on whose death they had resolved ; and therefore said among themselves, do ye not perceive, that we prevail nothing ? Behold all the world is gone out after Him ; yet some of them concealing their envy, with seeming forbearance desired Jesus to command the silence of the disciples ; but He declared if they neglected His honour, the very stones would proclaim it. Approaching within view of that once glorious, but now devoted, city and temple ; and beholding the place whose miseries He foresaw, shed tears of tenderness and compassion, crying " O that thou hadst known, at least in this thy day, the things conducing to thy peace ; but now, alas, they are hidden from thine eyes : for the fatal time will come, when thine enemies shall throw up trenches about thee, to hem thee in, on every side ; to demolish thee and destroy thy children, and not leave in thee, one stone upon another." Thus the compassionate Saviour showed Himself more affected with the forthcoming calamities of this city, than with the acclamations of the people. Jesus entering

Jerusalem with such a vast multitude; and the citizens moved with extraordinary curiosity, inquired who it was? The people answered, that it was Jesus, the great Prophet of Nazareth of Galilee. Matt. xxiv. 10, 11; Luke xix. 39, 44; John xii. 19.

Our Lord, to show the spiritual nature of His kingdom, did not repair to the palace, but to the temple; where again, seeing the court\* of the Gentiles profaned by merchandize, once more exerted His authority and showed displeasure, by driving all the buyers and sellers from the sacred edifice; overthrowing the tables of the money changers, and the stalls of the dove sellers; declaring that His house, which was called a house of prayer, was by them made a den of thieves. And then manifested His power, in curing many that were blind and lame. The people were filled with admiration; but the chief priests and Scribes, seeing the miracles, and hearing the children's acclamations, were extremely enraged, and inquired of Jesus, if He heard what they said? But He silenced them by showing, that what was so highly displeasing to them, really fulfilled the scriptures; particularly (Psalm viii. 2,) where it

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\* See this court described, Note page 65.

is written, "out of the mouths of babes and sucklings, Thou hast perfected praise." On this, they the more earnestly sought to destroy Him; although much awed by the people, who heard Him with the greatest attention.

Besides the Jews, who had come to Jerusalem, to the Passover; great numbers of Gentile proselytes\* also repaired thither, to worship God at the feast. Some of these called Greeks, desiring to see Jesus, requested the apostle Philip to conduct them to Him; and with Andrew did so. Jesus, whose death was to obtain salvation for Gentiles, as well as Jews, declared to them, that the hour was now approaching, when He should be glorified; and as a grain of wheat, till it dies in the earth, does not spring forth; so should His death be the seed which would produce a plentiful harvest; and by its effects, the faithful from His example, should think little of their lives in this world, that they might be preserved in the next; and that their following Him through all troubles, would be rewarded with eternal glory. While thus preaching, our Lord apparently feeling a natural horror of approaching sufferings, said, "My soul is oppressed, and what shall I say,

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\* See proselyte explained, Note page 123.

Father, save me from this hour?" When, as if consulting the great glory that would result from His death, added, "but for this cause I came to this hour; Father glorify thy name." At this moment, a voice from heaven replied, "I have glorified it already, and will glorify it again." Some present thought it thundered; others, that an angel spoke to Him: when He assured them, this voice came not for His, but for their sakes; and to inform them of the influence His death upon the cross would have upon mankind; at the same time declaring, "that now was the world judged, and the prince of it, the devil, cast out; and when the Son of man should be lifted up from the earth, He would draw all men unto Him." The Jews then asked Him, how the death of the Son of man could be according to the scriptures, which say, Christ must endure for ever? Jesus answered, they should enjoy the light but a short time; therefore, as they could do nothing to any purpose without it, they ought to believe in Him, the true light: but none of this discourse, nor the miraculous cures He performed, affected the minds of many Jews; who were swayed by worldly interest: for though some of the rulers believed on Him, they durst not confess it, because of the Pharisees; thus valuing the praises of men more

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than the favour of God. In the evening, Jesus returning with His apostles to Bethany, lodged there. Matt. xxi. 17 ; Mark xi. 11 ; John xii. 20, 43.

Oh ! from the world's vile slavery,  
Almighty Saviour, set us free :  
And as our treasure is above,  
Be there our thoughts, be there our love.

But oft alas ! too well we know,  
Our thoughts, our love, are fix'd below :  
In every lifeless prayer we find  
The heart unmoved, the absent mind.

Lord ! draw our best affections hence,  
Above this world of sin and sense ;  
Cause them to soar beyond the skies,  
And rest not till to Thee they rise.

*Rev. T. Cottrell's Selection.*

#### MONDAY.

The next morning, Jesus returned to Jerusalem, and in passing a fig-tree by the way, which was full of leaves, but without fruit, to satisfy His hunger ; then to instruct the disciples, He showed them a miracle, denouncing it saying, " Let no fruit grow on thee for ever," and the fig-tree withered away. Hereby as in a type, foretelling the curse of God, which should overtake that hypocritical and barren nation of the Jews, for rejecting the means of grace and salvation, now offered them.

On entering the temple, He again cleared it of the traders, not permitting any vessel to be carried through the court of the Gentiles, (which appears to have been made a common thoroughfare) saying it is written my house shall be called a house of prayer, for all nations ; intimating that the partition wall then standing, which separated Jews from Gentiles, should be removed, and both would partake of the same privileges. This increasing the indignation of the Scribes and Pharisees, they continually sought his life ; but were restrained by the peoples' esteem for Him. After this, Jesus cried out in the temple, "whosoever believeth on me, believeth on Him that sent me, I am come a light into the world, and whosoever believeth on me shall not abide in darkness, but shall have the light of life. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world but to save it: whosoever rejects me and my words, shall be judged by them at the last day. I have not spoken of myself, nor taught anything, but by the express orders of my Father, the fulfilling of whose commands is life everlasting: whatsoever I speak therefore, is of the Father who sent me." Matt. xxi. 18, 19 ; Mark xi. 12, 19 ; John xii. 44, 50.



## TUESDAY.

The next morning Jesus revisited Jerusalem ; and in the way, the apostles beheld the fig-tree which the day before he had denounced with a curse. Peter in surprise showed it to his Master, who took occasion thence, to point out the great power of faith, when joined with prayer ; exhorting them “ to have faith in God,” and they should perform even greater miracles than this ; even to remove mountains, and conquer all difficulties : and whatever they might ask with faith and prayer should be granted ; provided they pardoned all who offended them : for unless this were done, God would never pardon their offences.

## HAVE FAITH IN GOD. MARK xi. 22.

Who leaves th' Almighty God to reign  
Supreme, and trusts alone in God ;  
Him shall th' Almighty one maintain,  
Though dark, and dismal be his road ;  
Yet he may rest in peace, for he  
Is shelter'd in the Deity !

How vain are sighs ! how vain regret !  
Complaint could ne'er subdue distress :  
E'n though with grief our couch be wet,  
We shall not therefore weep the less.  
No ! tears but add a gloom the more  
To that, which was so dark before.

Be still, be silent, wait awile ;  
There's comfort yet, from God for thee :  
His light amidst the gloom shall smile ;  
All-wise, all-good, all-knowing He :  
He made us, and from Him there's nought  
Conceal'd of deed, or word, or thought.

When joy should dawn, He joy decrees ;  
But only sends that joy to bless :  
For oft His searching vision sees  
Joy, in apparent wretchedness.  
He comes unlook'd for ; and whene'er  
He comes, both peace and joy are there.

Then deem not, in thy gloomiest hour,  
That God abandons thee to woe ;  
Wilt thou mistrust His awful pow'r,  
Or wilt thou doubt His goodness ? No !  
Yet ere long, and time shall prove  
His changeless, countless, matchless love.

His rule is wondrous ; at His will  
This mighty universe, with all  
Its beings vibrates or is still ;  
And kingdoms rise, and kingdoms fall.  
He lifts the lowly, sinks the high,  
In His uncounsell'd Majesty.

O then be calm, and tread serene,  
With prayer and praise, life's varying road ;  
'Tis strew'd with flowers ; its paths are green ;  
And thou are guided by thy God :  
Be calm ; for at the worst, thy rest  
Is near, and heaven will make thee blest !

*Translation of a Hymn from the German, by Dr. John  
Bowring.*

Our Lord entering the temple—and while preaching to the people, the chief priests, Scribes and rulers came, demanding His authority for doing these things. Jesus giving them no direct answer, said He would propose to them one question, which if they answered He would give them full satisfaction. He then asked, whether the baptism of John was from heaven or of men, in other words, of Divine or human institution. This proved a puzzling question ; for, they durst not affirm that His baptism was from heaven, lest He should retort upon them, “ why they refused to believe him.” And to affirm it to be of mere human institution, they feared the multitude would stone them, because they held John to be a prophet : therefore as the safest way, these wretched cavillers answered they could not tell. Jesus then replied, neither would He tell them by what authority He acted. And then delivered the parable of “ a certain man, who commanded his two sons to go and work in his vineyard : the first told him plainly he would not ; but afterward repented and went. The other promised to go, but went not. On our Lord demanding which of the two performed his father’s will ? they readily answered the first ; when He showed them, that this signified the publicans,

and common prostitutes, who repented and believed, at the preaching of John the Baptist, and should enter heaven ; while they themselves, not believing His forerunner, who came to them in a way of righteousness, should be cast out." Matt. xxi. 20, 32 ; Mark xi. 20, 33 ; Luke xx. 1, 8.

Our Lord also added another parable, more particularly to represent their perverseness and obstinacy ; this was the master of a family planting a vineyard, carefully inclosing it with a fence ; making a wine-press, and building a tower,\* and then let it out to husbandmen, and travelled into a far country. About the time of the vintage, he sent one of his servants to the husbandmen, to receive the fruits ; but they took him and beat him, and sent him away empty. Then he sent another, whom they abused and wounded ; and a third, whom they stoned and murdered ; and many more they treated in the like barbarous manner. At length, he resolved to send his only son, whom he loved most tenderly, being persuaded that they would show respect to him ; but, as soon as they saw him, they resolved to his death, hoping the inheritance then would be their

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\* Small towers, or places of defence, were generally erected in vineyards, to guard the fruits of them.

own ; therefore seizing him, they cast him out of the vineyard and slew him. Jesus then said, when the lord of the vineyard returns, how will he deal with these husbandmen ? Some answered, that he could do no less than destroy those impious wretches, and let out his vineyard to other husbandmen, who would pay him the fruits when due. Our Lord approving the answer, assured them, these men should indeed be so treated, and the vineyard given to others. Some of the rulers perceiving how near the parable concerned them, cried God forbid ! But Jesus looking at them, asked whether they understood the meaning of that passage in the Psalms ? “ The same stone that the builders refused, is become the head of the corner ; this is the Lord’s doing, and marvellous in our eyes : ” then to make a full application, He declared that the kingdom of heaven should be taken from them, and given to a nation, producing the fruits of it : and whosoever stumbled on that stone, would be bruised by it ; and on whomsoever it should fall, it would grind him to powder. The priests and Scribes would then have seized on Jesus, but were restrained by fear of the people ; though exceedingly enraged and ashamed at being so set forth in this parable. Matt. xxi. 33, 46 ; Mark xii. 1, 12 ; Luke xx. 9, 19.

To the same purpose, our Lord delivered a third parable, of a king, who having made a marriage feast for his son, when all things were ready, sent his servants to desire the attendance of the invited guests : but they refusing, he sent other servants to tell them what preparations were made ; this produced no impression, for one went to his farm, another to his merchandize, and the others laid violent hands on the king's servants, and slew them. The king hearing of this ungrateful usage, sent out his armies, and destroyed those murderers, and burnt their cities ; and instead of these, he sent for all that could be found in the highways, to be his guests, so that the house was filled. But perceiving a man without a wedding garment, he asked him how he came to be without ? When he was speechless. The king then commanded his servants to bind him hand and foot, and cast him into a place of darkness and despair. Jesus making this application said, that among the many called, both Jews and Gentiles, few were chosen ; for some rejected the call, while others came unprepared.

It was the custom of these times to furnish garments or robes, for those bidden to feasts ; therefore every guest on such occasions was expected to appear in one. This adds a force to the expression "*He was speechless*," because he had no excuse. Matt. xii. 1, 14.

The Pharisees, to whom belonged much of the

application of these parables, departed with great anger, determining to embrace the earliest opportunity to destroy Jesus; especially, by insnaring Him in discourse. Accordingly, some of their followers, with the Herodians,\* came tempting Him to speak something obnoxious to the government, saying, Master we know thou art a person of integrity, and one who teaches the way of God in truth, without regard to men; tell us, is it lawful to pay tribute to Cæsar, or not? Had our Lord answered in the affirmative, the multitude would have detested Him as averse to their liberties; or as disclaiming His own sovereignty: and if in the negative, the Herodians would have accused Him as a rebel against the emperor Tiberias Cæsar. But He well knowing their intentions, declared them hypocrites, demanding a sight of their common silver coin, called a penny;† and asked them, whose was the coinage or superscription it bore? They replied, Cæsar's. Then said Jesus, "render to Cæsar the things that are Cæsar's, and to God, the things that are God's;" as if He had said, pay to Cæsar his own money; and to God His own dues. Upon this, they de-

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\* See an account of the Herodians, page 107.

† See this coin described at the end of last chapter.

parted with shame and silence, being taken with their own craftiness. Matt. xxii. 15, 22; Mark xii. 12, 17; Luke xx. 20, 26.

Shortly after their departure, the Sadducees, to involve Jesus in a difficulty concerning the resurrection, proposed a question, founded on a command of the law of Moses, obliging a single man to marry the widow of his eldest brother, if he died without issue; and put the case of a woman, who was married to seven brothers successively, each of whom died without children; and inquired whose wife of the seven should she be, at the resurrection? Supposing a woman's marriage to seven husbands, and yet the wife to only one, was an absurdity sufficient to destroy the belief of a future state. But Jesus showed them, that they neither understood the scriptures, nor the extent of the Divine power; for marriage, though necessary in this world, was not so in another; where after the resurrection, they would be like the angels in heaven, immortal.

Immortal, that never dies—everlasting. The body is said to be mortal, because it dies and perishes; but the spirit, which is the thinking part of our existence, never can suffer annihilation.

#### IMMORTALITY.

Who has not felt some master thought,  
That through his bosom sprang like flame;

O



Ne'er while we live to be forgot ?  
We know not how, nor whence we came.

Some thought, that swells the heart to pain,  
That bids the tear in silence roll ;  
That tongue of man would speak in vain,  
Some language of the soul, with soul.

It comes, nay, in our idlest mood,  
The lightest moment of our mirth ;  
The glorious stranger will intrude,  
To tell us we are not of earth.

To tell us of a form of light,  
A wing-like rushing fire unfurl'd ;  
A might, that in its Maker's might,  
Shall flash at will, from world to world.

Still brightening on from blaze to blaze,  
Still rising nearer to the Throne ;  
Eternity before our gaze,  
Thou King of kings, thy will be done !

*Anonymous.*

Jesus having answered the Sadducees, then proceeded to destroy their principles, by proving the resurrection from those very scriptures they acknowledged ; particularly where the Lord names Himself the God of Abraham, Isaac, and Jacob, after their bodies were actually dead ; and who could not be the God of those finally dead, as of the living. The Scribes perceiving He had made a sufficient reply, durst not ask Him any more questions ; and retired, leaving the people with

Him who continued to admire His doctrine. Matthew xxii. 23, 33 ; Mark xii. 18, 27 ; Luke xx. 27, 40.

The Pharisees hearing that the Sadducees were silenced, rallied again; when one of them asked our Saviour, which was the greatest commandment of the law ? It being then much disputed, which were the greatest, the ceremonial, or moral precepts. Jesus answered him out of Deuteronomy, that the greatest commandment was to acknowledge one God, and to love Him supremely; and the next was like it, namely, to love our neighbour as ourselves: on which two, depend all the law and the prophets. The Pharisee approving this answer, said, that He had rightly spoken of the one God; for to love Him, above all things, and our neighbour as ourselves, is more acceptable than all burnt-offerings and sacrifices. Jesus finding he answered discreetly; and did not wilfully oppose the truth, pronounced him not far from the kingdom of heaven.

There were three laws among the Jews; the Moral, the Ceremonial, and the Judicial Law. The *Moral Law* was given by God to Moses at one time, and in a most remarkable manner, (Exod. xix. and xx.) and written on two tables of stone. But had it been a law by the observance of which mankind could merit heaven, "then righteousness would have been by the law;" which would do away with the sa-

crifice of Christ, whose blood alone can cleanse from sin. Therefore, it is a holy rule, or summary, to shew the sinner his own deficiency to God's requirements, and is "thus, as by a school-master, brought or driven to Christ," the substance of the apostle's words, who says further, "I had not known sin, unless the law had said, "thou shalt not covet!"

The *Ceremonial Law*, most likely, was given at various times, as appears by the repetition of "the Lord spake unto Moses, saying," in the book of Leviticus ; so called, because it treats of the laws and offices of the Levitical priesthood, &c. (The Levites were the descendants of Levi, one of the sons of Jacob.) It describes the various sacrifices, the nature of legal uncleanness, &c., and the means of purification ; and also, the solemn festivals, &c. The epistle to the Hebrews, is the best commentary on the book of Leviticus. Mr. Boyle observes, "The ceremonial law, with all its mystic rites, like the manger to the shepherds, holds forth, wrapped in swaddling clothes, the infant Jesus."

The *Judicial Law* regulated the affairs of the Jewish kings, judges, marriages, punishments, &c. Great care was taken to keep up the knowledge of the Divine law. Besides the table of the ten commandments deposited in the ark, a copy of the books of Moses was laid up in the side of the ark. The Jews say, that every tribe had a copy of the law. Every king was obliged to transcribe one for himself. The whole law was publicly read over at the feast of Tabernacles, in the year of release, besides on other public occasions. Nay, they were required to have it written on their hearts, and to teach it diligently to their children. (Deut. xvii. 31.) To this day the Jews have the utmost regard for their law, reading a portion of it every Sabbath in their synagogue.

Very much of the true knowledge of religion, consists in rightly distinguishing between the law and the gospel. Many think all the New Testament must necessarily be the gospel, and all the Old Testament the law ; but they are quite mistaken. The law and gospel are mixed together in both Tes-

taments; and these two cannot be distinguished by books, as being one in this book, and the other in that; but by difference in matter. Sometimes, God speaks comfort by the gospel in the Old Testament, as when He comforted Adam with the promised seed of the woman. (Gen. iii. 15.) Isaiah is full of the gospel; and in the New Testament, Christ, in discoursing with the Pharisees and opposing Jews, dwells chiefly on the works of the law, to shew them their insufficiency for salvation by them; and though contained in the New Testament, are the voice of the law, leading us to repentance and faith in Jesus Christ.—*Patrick's Places: a Tract of one of the Reformers.*

The following description of the law and gospel is from Platon's Summary of Divinity in the Greek church. He says, "The Holy Scriptures are divided into the law and gospel. Under the term law, we include all those passages in which God requires the fulfilment of His commands, for the breaking of which He threatens eternal punishment. By the word gospel is to be understood all that respects the merciful promises of God, and that love, wherewith our heavenly Father hath loved us, for the sake of His well-beloved Son. Thus the words which were spoken by God to Abraham, "In thy seed shall all the nations of the earth be blessed," belong to the Gospel.—*Rev. E. Bickersteth's Scripture Help.*

The Old Testament gospel is well expressed in the following hymn, by the poet Cowper.

ISRAEL, in ancient days,

Not only had a view

Of Sinai in a blaze,

But learn'd the Gospel too;

The types and figures were a glass

In which they saw the Saviour's face.

The paschal sacrifice

And blood-besprinkled door,

Seen with enlightened eyes,  
And once applied with power,  
Would teach the need of other blood ;  
To reconcile the world to God.

The lamb, the dove set forth  
His perfect innocence ;  
Whose blood of matchless worth  
Should be the soul's defence ;  
For He, who can for sin atone,  
Must have no failings of his own.

The 'scape-goat on his head  
The people's trespass bore,  
And to the desert led,  
Was to be seen no more :  
In him our surety seemed to say,  
Behold ! I bear your sins away.

Dipt in his fellow's blood,  
The living bird went free :  
The type, well understood,  
Express'd the sinner's plea ;  
Describ'd a guilty soul enlarg'd,  
And by a Saviour's death discharg'd.

Jesus, I love to trace,  
Throughout the sacred page,  
The footsteps of thy grace,  
The same in every age :  
O grant that I may faithful be  
To clearer light, vouchsaf'd to me.

Our Lord having answered several questions, put one Himself to the Pharisees, now gathered in great numbers ; asking them, what they thought

of the Messiah, whose son He was ? They readily replied, the son of David. Jesus then mentioned the words of the Psalmist, (110,) " The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool ;" and requested them to explain, how He could be David's son ; who by the inspiration of the Holy Spirit, called Him his Lord ? This confounded them ; for they would not acknowledge the Divine nature of Jesus, and were ignorant, that as God, He was really the Lord of David ; though as man, He was his son. Matt. xxii. 34, 46 ; Mark xii. 28, 34.

Our Lord having discomfited His opposers, admonished the people, but chiefly the disciples, to observe and practice the truths taught by the Scribes and Pharisees, who sat in Moses's chair, and had a right to instruct them ; but to avoid imitating their actions, teaching, without practising ; and binding insupportable burdens on others, without bearing the least weight themselves ; performing all their works to be seen of men ; enlarging phylacteries,\* and fringes, to

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\* *Phylacteries*, frontlets, or preservatives, were little scrolls of parchment to bind on the forehead and wrists, on which were written texts of scripture ; from Exodus xiii. 9, 16 ; Deut. vi. 8, and xi. 18. God ordered the Hebrews to have His law, as a sign

show greater sanctity; seeking the highest places in feasts and synagogues; and salutations in the markets, and the title of rabbi, or master; but they, His disciples, should avoid titles and distinctions; and acknowledge themselves brethren, as they had one Father, who is God, and one Master, even Himself; adding, that the greatest among them should be servant to the rest; that the proud should be debased, but the humble would be exalted. Our Saviour then directing His speech to the Scribes and Pharisees, and with the authority of a judge denounced them as hypocrites, blind guides, strainers at gnats, and swallowers of camels, serpents, vipers, who were to expect the hottest flames of hell.

1. For shutting the kingdom of heaven against others, without entering themselves.

2. For making long prayers, a pretence to devour and ruin widows.

3. For traversing sea and land to gain one proselyte, and then making him double more the child of hell than before.

4. For teaching men, that they were free from their oaths, when they swore by the temple and the

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on their forehead, and as frontlets between their eyes; i. e. to thoroughly know, and constantly regard it, in all they did.

altar ; and were only obliged to perform the same when they swore by the corban, (a gift offered to the service of the Jewish temple,) when in reality the former sanctified the latter, as heaven, supposed the throne of God, and He who sat thereon.

5. For being so nice in paying tithes of garden herbs, and small concerns ; and omitting the more important duties of the law, justice, mercy, and faith in God ; which more especially, they should not have neglected.

6. For cleansing the outside of the cup and dish ; while within, they were full of rapine and incontinence.

7. For being like painted sepulchres, whose outsides were beautiful ; but inwards were full of rottenness and putrefaction.

8. For repairing, and beautifying the tombs of the prophets, showing an abhorrence of their fathers' cruelty ; when their actions testified them to be, the posterity of the prophets' murderers, who filled up the measure of their ancestors' wickedness. Then our Lord added this dreadful warning, saying, " Behold I send to you prophets, wise men, and instructors ; and some of them you will kill and crucify, and scourge in your assemblies, and persecute them from city to



city ; that all the innocent blood shed by your fathers may fall on your heads ; from the blood of Abel, to that of Zacharias,\* the son of Barachias, who was slain between the temple and the altar ; and concluded by again exclaiming, “ O Jerusalem ! Jerusalem ! thou who murdered the prophets, the messengers of heaven ; how often would I have gathered thy children together, with the same tenderness as a hen does her chickens under her wings, but ye refused my love. Know therefore, your house is left to you desolate ; and after a while ye shall not see my face, till ye shall say, blessed is He, that cometh in the name of the Lord.”

Our Lord being in that part of the temple, near the treasury, and observing the people throw money into the chests, according to the custom of the feast : some being rich, gave large sums ;

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\* Who this Zacharias, the son of Barachias, was, is not agreed among the learned—whether he was the son of Jehoiada, whose name has much the same signification as Barachia, *i. e. a blesser of the Lord* ; or the son of Jeberechiah, whom Ahab murdered between the porch and the altar, for opposing his idolatrous worship ; or the prophet of that name ; or the father of the Baptist ; or Zacharias the son of Baruch, whom Jesus foresaw the Jews would murder in that place. But be who he would, the coming of all the blood shed from that of Abel to that of this Zacharias, imports, that as their rejection and murder of Christ and His apostles approved the whole of it, all should be avenged on them.

but a poor widow, casting in two mites, equal to only a farthing. He told His disciples, that the poor widow had been more bountiful than they all; for the rich had made great oblations out of their abundance, but the poor widow had offered to God all she possessed. Mark xii. 41, 44; Luke xxi. 1, 4.

In the afternoon, our Lord returning from Jerusalem to Bethany, one of the apostles directed His attention to the several buildings of the temple, erected with the finest marble. When Jesus acquainted them with the approaching ruin of all those stately edifices; saying, that not one stone should be left upon another. This surprised the apostles, who thought with other Jews, that the destruction of the temple would be the conclusion of the age. Jesus seating Himself upon mount Olivet, in view of the beautiful buildings, Peter, James, John, and Andrew asked Him when the destruction would happen, and what were the signs of His coming to take this vengeance? which they supposed to mean the beginning of the new world, and the temporal kingdom of the Messiah. Jesus first noticing their latter question, stated what signs should precede this destruction, namely, the appearance of many impostors and false Messiahs: who would seduce and

mislead great numbers: likewise wars, seditions, and commotions; nation rising against nation, and kingdom against kingdom; accompanied by violent earthquakes, famines, pestilences, with other miseries, and amazing signs in the heavens; all which would be but the beginning of sorrows, that should befall the Jewish nation. But before these things happened, they were to expect persecution; to be brought before judges, scourged in the synagogues, delivered to punishment by their nearest relations; hated by all men for His sake, and many of them to suffer death: but for their encouragement, He said the Holy Ghost would give them such wisdom to speak before their judges, as their adversaries should not be able to resist; that they would be consoled by such patience and inward peace, as should abundantly compensate for all the rage of their persecutors; and that not one hair of their heads should perish. That false prophets would deceive many, and persecutions should cause great numbers to apostatize; and by iniquity abounding, the love of many would diminish; but such as persevered to the last, should be saved. And before these great calamities came, the gospel would be preached through the principal parts of the world.

Jesus then proceeded to inform them, what

signs should more immediately precede these things. When they saw Jerusalem invested with armies, and God's temple polluted with execrable abominations, spoken of by the prophet Daniel, they might be assured desolation was nigh; that the inhabitants of Judea should then fly to the mountains and desarts; and not turn back for their greatest necessities, lest they should be involved in their countries' calamities: for it would be dismal for women with child, or those who suckled children, or if their flight happened in winter, or on the sabbath: that there would be such extreme miseries and calamities; such dreadful wrath and vengeance, as never before happened, from the foundation of the world! Then the Jews would be miserably slaughtered; made slaves and captives to all nations; and their magnificent city be trodden under foot, by the Gentiles: and all this would be executed with such rigour and severity, that if God did not shorten the time, on account of the elect, no flesh could escape: that then, they ought more especially to be aware of false Messiahs and impostors, who would rise up and show such signs and miracles, that if it were possible, would deceive the very elect. Matt. xxiii. 39; xxiv. 1, 24; Mark xiii. 23; Luke xxi. 5, 24.

*The abomination of desolation* spoken of by Daniel, (compare Dan. ix. 27, with Matt. xxiv. 15, Luke xxi. 20,) was literally fulfilled:—

1. In the profanation of the temple by Antiochus Epiphanes. See Maccabees, chap. vi. (which gives some account of the Jewish wars and troubles, &c.)

2. When the armies of Rome, then the mistress of all which the Jews held in abomination, destroyed the Holy city, and left not one stone upon another.

3. It will be still more fully completed before the destruction of the world, when the abominations of the infidel world, shall lay waste the church of God. Probably it is the first step of this *desolation* which we now see taking place, in the increasing profanity and unbelief of the world, bidding fair to lay *desolate* the profession of genuine Christianity, and hastening the accomplishment of Christ's words, "When the Son of Man cometh, shall he find faith in the earth?"—*Rev. J. Brown.*

Our Lord, after showing the forerunning signs of the Jewish destruction, proceeded to describe the destruction itself; comparing it to the ending of the world, of which many believe it a type: declaring that His coming would be swift as lightning darting from east to west, which should expose the Jewish nation, as a carcass to be devoured by the Roman eagles;\* at which time,

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\* THE DESTRUCTION OF JERUSALEM.

The following wonderful signs preceded this dreadful catastrophe, according to Josephus, a Jew of eminent literary and military renown, who it appears witnessed what is here stated; and as Jeremiah expresses, "Whosoever shall hear of it, his ears shall tingle."

THE SIGNS.—"That the approach might be the more remarkable, and noticed by the Christians within the city, there were

there should be strange appearances of nature above; signs in the sun, moon, and stars; on earth, the sea and waves roaring; and all men in

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several strange occurrences. About four years before, the river Jordan turned out of its course, into the city Pella:—after that, during a year together, a comet, like a flaming sword, hung over the city; in the night was seen a light in the temple;—and in the day at sacrifice, a calf brought forth a lamb. About the middle of the night, the eastern gates of the Temple opened of their own accord: the skies exhibited the appearance of armies fighting, and horses and chariots running; and, at last, a terrible voice in the temple uttered these words, “let us go hence,”—and that this sad, and wretched desolation might be generally proclaimed through the whole city, Annanias, the son of Jesus, a poor bare-foot idiot, upon the feast of Tabernacles, ran through the streets, crying, “O, a voice from the east, a voice from the west, a voice from the four winds, a voice over Jerusalem and the temple, a voice over the bridegroom and the bride, a voice over the whole multitude of the city;” and although he was whipped and imprisoned, and cruelly treated, yet so long as he lived, he continued to utter these words; which plainly foretold the horrible desolation that afterwards happened.

**THE ACCOMPLISHMENT,**—which took place about 70 years after the death of Christ. On the death of the barbarous Roman emperor Nero, Vespasian, the Roman general, suspended operations against the Jews till further orders; but this respite was short; as the untimely fate of Galba, Otho, and Vitellus, made way for Vespasian's accession to the imperial dignity, as chief of the Roman empire. On his departure from the armies, he left Titus to carry on the war with the Jews; who immediately commenced the siege of Jerusalem, and reduced it to such straits, that famine, added to the factions in the city, rendered it a scene of horror impossible fully to describe. Famine, reduced the inhabitants to the dreadful necessity of eating the most nauseous things; and even delicate ladies to feed upon their own offspring. These dreadful events, with the dissensions among themselves, weakened them still more, and rendered their state most deplorable.

Josephus beheld the fierce contentions, slaughters, and blood-

general distress, anxiety, consternation, and amazement. Then should the Jewish tribes mourn, as sensible of His coming, by signal marks of glory

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shedding, occasioned by Eleazar, the priest; Zilotus, the chief prince of the temple; and John Giscalen, a cruel fellow who commanded the inferior, or lower city; and also, saw the whole encompassed by the Roman intrenchments, fulfilling our Lord's prophecy, that "the enemy should compass the city, and hem it in on every side." Josephus, from the walls, earnestly entreated the Jews to desist, and no longer oppose the Romans, at which they flung darts at him; and when Titus, who saw the ditches full of the putrified dead bodies, thrown over the walls of the city, he, fetched a deep sigh, and lifting up his hands to heaven, said, "God is my witness, this is not my fault; but the punishment of God upon them."

Josephus again remonstrated with the Jews, from the tower of Antonia, but to no effect; and after more burning horrors, Titus himself, by an interpreter, from a bridge between the temple and the lower town: stated to the Jewish captains, that if they desisted in their opposition, he would spare the city, and any reasonable requests should be granted. This they rejected with contempt. At length, gaining the city, the temple was burned by the furiousness of the Roman soldiers, although Titus wished to have spared it; and was followed by a dreadful slaughter of the citizens. He then gave orders, to level it with the ground; thus unconsciously fulfilling the prophecy of Christ, that "not one stone should be left upon another, which should not be thrown down." (Matt. xxiv. 2.) And also verifying Isaiah's prediction (iii. 16, 26,) delivered 700 years before; and illustrating Jeremiah's lamentations, (i. 1.) "How doth the city sit solitary, that was full of people! How is she become a widow, &c."

This account will appear more remarkable, when it is considered that Josephus was strictly a Jew, therefore, opposed to writing any thing so conclusive to the Christian cause.

The minute particulars of this most dreadful of all other occurrences in the history of the world, may be seen more fully in that writer's history of the Jewish wars; the transcriber deeming them too horrible to state more at large, even had his limits permitted.

and majesty in the heavens ; and also He would send out His ministers with the trumpet of the gospel, to gather His chosen people from all parts of the world, to constitute a Gentile church, after dissolving that of the Jews. Upon this, His faithful servants, who being under severe persecutions, might lift up their heads with confidence ; for as they knew the approaching summer by the tender buddings of the fig-tree, so also they would know their redemption drew nigh ; and that the kingdom of God was at hand, even at their doors : all which things Jesus said should be accomplished, before that generation passed away ; at the same time assuring them, that His words were more firm than heaven and earth : but the precise time of His coming was unknown to all created beings ; for it should happen, as in the days of Noah, while men were eating, drinking and marrying ; suddenly, the flood swept them all away. However at this time, there would be many instances of God's discriminating providence, in saving some, and leaving others to perish ; therefore they ought to be watchful over themselves ; and not suffer their minds to be overcharged with rioting and drunkenness, and the cares of life ; but to watch and pray, to be accounted worthy of escaping these miseries, and appear before the Son of man ; and that they





entertainment: five of these were wise and five were foolish. The wise ones, foreseeing that the bridegroom might tarry, carried oil in their lamps; the others only lighted theirs without any further care. It happened that the bridegroom deferred his coming; and at midnight they all slept—but being suddenly awoke, with a cry of the bridegroom's coming, they all arose to trim their lamps; when the foolish virgins seeing their lamps going out—desired oil of the others; who excused themselves, directing them to go and

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bride and her attendants, which were generally about ten. (Matt. xxv. 1, 10.) A gold ring was by the bridegroom, put on the hand of the bride: and inside, generally had engraved a sentence of Hebrew suitable to the occasion. The modern Jews, retain most of these and other ceremonies: only, since the ruin of their city and temple, the bridegroom wears no crown on the marriage day. —*Brown's Biblical Dictionary.*

ACCOUNT OF A JEWISH WEDDING, BY A MODERN TRAVELLER.—“Before retiring to rest, at the town of Kamenetz, we were stunned by the noise of a procession, led on by a band of musicians playing on tambourines and cymbals, which passed our windows. On inquiry, we learned that it consisted of a Jewish bridegroom with his young friends, proceeding to the house of the bride's father to convey her home to her future residence.

In a short time they returned, with such a profusion of lights, as quite illuminated the street. The bride, deeply veiled, was led along in triumph with her virgins, each with a light, who, with the young men, sang and danced before her and the bridegroom. The scene presented us with ocular illustration, of the important parable recorded Matt. xxv. 1, 13, and we were particularly reminded, of the appropriate nature of the injunction which our Saviour gives “to watch and be ready.”—*Dr. Henderson.*

buy for themselves. In their absence the bridegroom came, and such as were ready entered with him to the marriage feast. The other virgins coming afterwards, the door was shut ; when they knocked, crying lord, lord, open to us ; he answered I know you not, and denied them admittance. Jesus concluded the parable, with exhorting to watchfulness, because they knew not the day or hour of the Son of man's coming.

Jesus then delivered a second parable, of a man about to travel into a far country ; who put his stock into the hands of servants, to trade with ; delivering five talents\* to one, two to another, and one to a third, every one according to his ability. At his return, he found two of them by industry had doubled their money ; he therefore addressed them as good and faithful servants, saying, because you have been faithful in few things, I will make you ruler over many ; enter ye into the joy of your lord. But finding the other who out of fear or slothfulness had hid his money ; he first convinced that unprofitable servant of neglect, and reproved him, and then cast him into a place of darkness and despair.

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\* A talent, 750 ounces of silver, and at 5s. per ounce, is £187 10s. of English money.

Our Lord next proceeded to describe the last judgment, saying, "When the Son of man shall come in the glories of Heavenly Majesty, seated on His celestial throne of unspeakable magnificence, surrounded by the holy angels, and all the nations of the world assembled before him; whom he will separate, as a shepherd does his sheep from the goats. Then the Judge of heaven and earth shall say to those on His right hand, "Come ye blessed saints enjoy the kingdom prepared for you from the foundation of the world: for I was hungry, and thirsty, a stranger, and naked and sick, and a prisoner, and ye mercifully assisted and relieved me, in all these distresses:" but those blessed people, surprised with the King's acknowledgments, shall ask, when they assisted Him, in any of these calamities? He will assure them, that inasmuch as they had been serviceable to the meanest Christian they had been so to Him. Then addressing those on His left hand, will say, "Go, ye execrable wretches into everlasting flames prepared for the devil and his angels: for I was in distress, in hunger and thirst, in travel and nakedness, in sickness and imprisonment, and ye were hard-hearted, and refused your charity: and when they shall declare, they never saw Him in those

circumstances ; they will be silenced by this answer : that inasmuch as they had neglected the meanest Christian, they had neglected Him." Thus these unfeeling creatures, will be condemned to everlasting punishment, but the righteous shall be exalted to life eternal. Matt. xxv. 1; 46.

Our Saviour having finished His prophetic sermon, in the evening supped at the house of Simon the leper, in Bethany. At this supper, a woman called Mary, testified the greatness of her love ; for out of an alabaster box of very precious ointment, she poured a large quantity upon His head ; so that the house was filled with the fragrance. This seeming prodigality provoked the indignation of the apostles ; when Judas said, it might have been sold for a large sum of money and given to the poor. But Jesus in commendation of her said, " she had performed a good work ; and had embalmed His body before hand, against the day of His burial : and as for the poor, they might always show charity to them, but not so to Him." Therefore He declared, " that wherever this gospel should be preached throughout the world, her regard of Him would be known to her honour." After supper, His departure being at hand, He gave the following signal testimony of immutable love to His own.

Rising from the table and putting aside His loose upper garments, like a servant girt Himself with a towel, pouring water into a basin, and began to wash the apostles' feet. Peter amazed at such extraordinary condescension, refused to be washed, till Jesus assured him, "that unless he were washed, he could have no part in Him." When Peter desired He would wash him entirely, (no doubt feeling himself wholly sinful,) but our Lord answered saying, He need only to wash his feet—further declaring that they were clean, but not all; meaning Judas, at that time designing to betray Him. Matt. xxvi. 6, 13; Mark xiv. 3, 9; John xii. 1, 11.

THE CONDESCENSION OF CHRIST.

Jesus, by highest heavens adored :  
The church's glorious Head ;  
With humble joy, I call Thee Lord,  
And in thy footsteps tread.

Emptied of all Thy greatness here,  
While in the body seen ;  
Thou would'st the least of all appear,  
And minister to men.

A servant of Thy servants Thou,  
In Thy debas'd estate ;  
How meekly did Thy greatness bow,  
To wash Thy followers feet !

And shall a worm, refuse to stoop,  
His fellow worms disdain ?

I give my vain distinctions up,  
Since God did wait on man !

Happy if I their griefs may share,  
And mitigate their pain ;  
And wait upon His servants here,  
Till with the Lord I reign.

*Rev. T. Cottrell's Selection.*

Jesus resuming His garments, sat down, and gave this reason for the action ; saying, " that He designed it for an example of humility, and as He their Lord and Master had condescended to wash their feet ; they should think it no dishonour, to perform the meanest offices of kindness and charity to each other ; for though they were exalted to the dignity of apostles, yet they were but servants ; and it would be arrogance indeed, for them to assume more consequence than their Lord : adding, that if they knew these things, they would be happy in performing them."

Our Lord now being affected with the prospect of His sufferings, through the treason of Judas, declared, " that one of them would betray Him, and verify that scripture which saith, he that eateth bread with me, hath lift up his heel against me." Peter hearing this plain intimation that one of them should be such a traitor, and being very desirous to know who it could be, beckoned to John, (called the be-

loved disciple, then leaning on Jesus), to ask who it might be, and received this private answer, "that He would give the traitor a sop." Then dipping bread Jesus gave it to Judas Iscariot; into whose heart Satan had entered, urging his impious design. Jesus therefore bid him "do what he had determined with expedition." Judas now departed, but the other apostles, ignorant of his purpose, supposed Jesus had sent him to give something to the poor, because he carried the bag. After his departure our Lord comforted the beloved apostles saying, "that shortly He should be glorified, and also the Father in Him; who would exalt Him above the highest heavens." Then calling them His children, said, "He could be with them only a short time; for He was going to a place whither they could not come." But in the words of a parting friend strictly enjoined upon them a new commandment, "to love one another," with that love of which He had given them an example—for by their love they would be known as His disciples. Peter desiring to know, whether he should also go; Jesus told him, "that at present he could not follow, but would hereafter." Peter, grieved at this answer, rashly offered to follow Him even to death; but our Lord advising him not to be

too confident, solemnly assured him, that he would deny Him three times, within the usual time of cock-crowing. JOHN xii. 38.

## WEDNESDAY.

*(Commonly called Ash-Wednesday.)*

Ash-Wednesday, the head of the fast, or the day of ashes; from the ancient custom of the priests sprinkling the penitents with ashes, and covering with sackcloth, in token of humiliation. By ashes, they made themselves lower than the lowest of God's creatures, to put them in mind of mortality, which would reduce them to ashes. By sackcloth, they ranked themselves as it were among men of the meanest and lowest condition. On this day, the whole Jewish nation put away all the leaven from their houses.

Wednesday our Lord continued at Bethany; but in the mean time the grand Sanhedrim, or council, assembled a second time, at the palace of the High-priest, solemnly debating how they might take Jesus by stratagem and put Him to death; for they before thought it not so safe, as at this great solemnity, lest it might have caused sedition among the people, who held Him in the highest veneration. In the midst of their discussions, Judas entered, which ended all their difficulties, by promising, for a sum of money, in the absence of the multitude, to deliver Jesus into their hands. This proposition being highly gratifying to the council, they immediately bargained



with him for thirty pieces of silver ; (at that time the usual price given for slaves,) Judas taking the money, sought every opportunity to betray his Master ; thereby accomplishing Zachariah's prophecy, they weighed for my price thirty pieces of silver :—Chapter xi. 12.

### JERUSALEM.

*As anything relating to this truly wonderful place, must be interesting to the Christian reader ; and the two following chapters of this work detailing, as they do, the stupendous particulars of the last two days of our Blessed Saviour's life ; and the ever-memorable transactions which distinguished those days, having taken place in that devoted city ; therefore, the compiler thought it desirable here to introduce an extract from the history of the Crusades ; together with the observations of modern travellers, respecting that most interesting part of the Holy land ; all of which it is hoped will prove worth particular notice.*

ACCOUNT OF THE CAPTURE OF JERUSALEM BY THE CHRISTIANS, AND ITS RECAPTURE AFTERWARD BY THE TURKS.—FROM MILL'S HISTORY OF THE CRUSADES.

“ On the third day after their arrival at Ramula, sixteen miles from the grand object of their enterprise ; the soldiers and the people took the road to Jerusalem, and soon reached the town, then called Emmaus, but now, Nicopolis. The holy city was then in view ; every heart glowed with rapture ; every eye was bathed in tears. The word Jerusalem, was repeated in tumultuous wonder by a thousand tongues ; and those who first beheld the blessed spot, called their friends to witness the glorious sight ! All past pains were forgotten ; a moment's happiness outweighed years of sorrow ! In their warm imaginations, the sepulchre was redeemed, and the cross triumphed over the crescent. But with that rapidity of thought which distinguishes minds when strongly

agitated by passion ; the joy of the stranger and the fierceness of the warrior, were changed in a moment, for religious ideas and feelings. Jerusalem was the scene of Christ's sufferings ; and true devotion, full of self-abasement and gratitude, is as strongly affected by the causes and circumstances, as by the consequences of the Great Sacrifice. The soldier became in an instant the simple pilgrim ; his lance and sword were thrown aside ; he wept ! And it was only with naked feet, that he could worthily approach the seat of man's redemption.

Of the millions of fanatics, who had vowed to rescue the Holy sepulchre from the hands of the infidels ; 40,000 only remained to encamp before Jerusalem, and of these remains of the champions of the cross, 20,000 were foot, and 1500 were cavalry soldiers. The destruction of more than 850,000 Europeans had purchased the possession of Nice, Antioch, and Edessa.

The siege of Jerusalem was long and bloody ; but on the 15th July, 1099, the Christians, after a laborious and sanguinary conflict, made themselves masters of it by storm ; and their triumph was signalized, and disgraced, by the most outrageous and remorseless slaughter of the vanquished Moslems.

The massacre of the Saracens, on the capture of the Holy city, did not proceed from the inflamed passions of victorious soldiers, but from remorseless fanaticism. Benevolence to Turks, Jews, infidels, and heretics, was no part of the piety of that day ; and as the Musselmen believed it was the will of heaven, that the religion of Mohammed should be propagated by the sword ; so the Christians were under the same mental delusion, that they were the ministers of God's wrath to disobedient man. It was therefore resolved, that no pity should be shown to the Turks ; and they, in their turn, in conjunction with the Saracens of Egypt, determined to molest the Christians, and recover the city the first opportunity. The subjugated people were, therefore, dragged into the public places, and slain as victims. Women with children at the breast, girls and boys, all were slaughtered. No heart melted with compassion, or expanded into benevolence. The city was washed with the blood of the innocent victims ; the carnage being performed by some Saracenian slaves. The number which perished on this occasion, was undoubtedly very great ; but there

is no mean of ascertaining, with any degree of precision, what was the amount.

Such is the account we have, of the conquest of Jerusalem by the crusaders. It remained in the possession of the Christians eighty-eight years only ; for in October, 1187, it was re-captured by Saladin, after an obstinate and bloody resistance of fourteen days.

Saladin, although a Turk, declared his unwillingness to stain with human blood a spot, which even Turks held in reverence, as having been sanctified by the presence of many of God's messengers. He therefore offered the people, on the condition of their surrendering the city, money and settlements in Syria. Prudence suggested the acceptance of this offer ; but, clinging to that feeling of superstition which had given birth to the holy wars, (otherwise called crusades,) the Christians declared that they would not resign to the infidels, the place where the Saviour had died. Saladin was indignant at this rejection of his kindness ; and swore to enter the place sword in hand, and retaliate the dreadful carnage which the Franks had made 88 years before, under Godfrey, of Bouillon.

At length after fourteen days' bloody and useless opposition, the disheartened Latins, recollecting the proffered clemency of Saladin ; a deputation of them implored it of him. But he urging the force of the oath which he had taken, said " it was ridiculous to capitulate for a fallen town ;—adding, if you surrender the city to me, I will have mercy, and allow you to redeem the inhabitants. After some deliberation, the Christians resolved to trust to the generosity of the conqueror. Saladin stipulated, that the military and nobles should be escorted to Tyre ; and that the Latin population should become slaves, if they were not redeemed at the rate of ten crowns of gold for a man, five for a woman, and one for a child.

After four days' weeping, and embracing the holy sepulchre, and other sacred places ; the Latins left the city, and passed through the enemy's camp. Children clung around their mothers, and the strength of the fathers was used in bearing away some little portion of their household furniture. In solemn silence, the procession of the clergy, the queen, and her ladies followed. Saladin advanced to meet them, and his heart melted with compassion

when they approached him in the attitude of suppliants. The softened warrior uttered some words of pity; and the women, encouraged by his sympathy, declared, that one word of his would remove their distress. Our fortunes, and possessions, they continued, you may freely enjoy; but restore to us our fathers, our husbands, and our brothers. With these dear objects we cannot be entirely miserable. They will take care of us, and that God whom we reverence, and who provides for the birds of the air, will not forget our children. Saladin, who was in nothing a barbarian but in name; with courteous clemency released all the prisoners, and loaded them with presents. This action, worthy of the gentlest Christian knight, was not the consequence of a transient feeling of humanity; for when he entered Jerusalem, hearing of the tenderness with which the military friars of St. John treated the sick, he allowed ten of the order to remain in their hospital, till they could complete their work of humanity.

Saladin, a little while before his death, ordered his standard bearer, when his funeral should take place, to carry his winding-sheet through Damasous, suspended from a lance, and proclaim, "Behold all that Saladin, the great conqueror of the East, carries with him to the grave!"

DESCRIPTION OF THE PRESENT STATE OF JERUSALEM, AND  
THE SURROUNDING COUNTRY, AS LEFT AFTER  
THE CRUSADE WARS.

Although the size of Jerusalem was not extensive, its very situation, on the brink of rugged hills, encircled by deep and wild vallies, bounded by eminences, whose sides were covered with groves and gardens, added to its numerous towers and temple, must have given it a singular and gloomy magnificence, scarcely possessed by any other city in the world.

The most pleasing feature in the scenery around the city, is the valley of Jehosaphat. Passing out of the gate of St. Stephen, you descend the hill to the brook Kedron; and a bridge leads over its now dry bed. On the left is a grotto handsomely fitted up, and called the tomb of the virgin Mary; though it is well known that she neither died, nor was buried in Jerusalem. Being surprised by a heavy rain, we were glad to shelter beneath the door-way of this grotto. A few steps beyond the brook Kedron, you come to the garden of Gethsemane, of all gardens the most hallowed; but

now, how neglected and decayed! surrounded by a low hedge, and the soil being bare, no verdure grows on it, except six venerable olive-trees, which have stood here for many centuries. This spot, at the foot of Olivet, is beautifully situated; and from thence you look down the romantic valley: close behind rises the mountain; and before you are the walls of the devoted city.

While lingering here at solitary evening, that night of sorrow rushes on the imagination, when the Redeemer was betrayed and forsaken by all, even the beloved disciples. Hence, the path winds around the mount Olivet, which is a beautiful hill, verdant and covered with olive-trees. From the summit, there is an admirable view of the city, which is beneath, and looks with its valleys around, like a panorama. Its noble temple of Omar, and large area planted with palms, the narrow streets and towers, are all before you.

On the summit are the remains of a church built by the empress Helena; and in a small edifice, containing a large and lofty apartment, is shewn the print of the last footsteps of Christ. *The fathers should have placed it nearer Bethany*, to accord with the account given in scripture; but it answers the purpose of drawing crowds of pilgrims to the spot. Descending Olivet, to the narrow valley of Jehosaphat, we soon arrived at the pillar of Absalom; which has a very antique appearance, of yellow stone, adorned with half columns, formed into three stages, terminating in a cupola. The tomb of Zacharias adjoining, is square, with several pillars, cut out of the rock. Near, is a sort of grotto, hewn out of an elevated part of the rock, with four pillars in front, which is said to have been the apostles' prison when confined by the rulers. The small and wretched village of Siloa, is built on the rugged sides of the hill above; and here the valleys of Hinnom and Jehosaphat meet, at the south-east corner of mount Zion; both sprinkled with olive-trees.

Over the ravine of Hinnom, and directly opposite the city, is the mount of Judgment; where we are informed the rulers took counsel against Christ; and here the palace of Caiaphas stood. This is a broad and barren hill, without any of the picturesque beauty of Olivet, though loftier. On its side, is shewn the Acedama, or field of blood; where Judas hung himself: a small rude edifice stands upon it, and is used as a burying-place. The most interesting portion of this hill, is where it descends so precipitously

into the valley of Hinnom, and mingled with olive-trees. All the rocky part is hewn into sepulchres, no doubt the tombs of the ancient Jews, some of which are cut with skill. They are now often the resting-place of travellers; and some of them have inner apartments, with small windows cut in the rock. In these, there is none of the darkness and sadness of the tomb: but in many, so elevated and picturesque is the situation, that a traveller may agreeably pass hours with a book in his hand. Before the door of one large sepulchre, stood a tree on the brink of the rock; the sun was going down on Olivet, and the resting-place for the dead, commanded a sweeter scene, than any of the abodes of the living.

Many of the tombs have flights of steps leading to them; and in one of these places, a celebrated traveller fixes the site of the Holy sepulchre: and the monkish fathers declare, it long since became necessary, to cover the native rock with marble, to prevent the pilgrims destroying it in their zeal to carry off pieces, as sacred relics. The valley of Hinnom turns to the west of the city, and extends a little beyond the north wall: here the plain of Jeremiah commences. About half a mile from the wall, are the tombs of the kings: in the midst of a hollow, is the entrance to a large apartment, upwards of fifty feet long: at the side of which a low door, with a beautiful frieze at top, leads into many small chambers, in the walls of which are deep recesses, hewn out of the rock, the size of the human body. Some of these dark apartments are adorned with vine-leaves, and clusters of grapes. Parts of the stone coffins, beautifully ornamented, are strewed on the floor; shewing that some violent hands had been in search of valuables within. The sepulchres of the judges are situated in a wilderness, about two miles from the city; much resembling those of the kings, but not so handsome.

Returning to the foot of Olivet, up the vale of Jehosaphat, sprinkled with olives; at the hill where it terminates, the appearance of the city is rich and magnificent; and were an English party suddenly transported here, they would not believe it to be the sad and dreary Jerusalem. This is the finest point to view it from; for its numerous minarets and superb mosque, or Turkish temple, (built since the city has been in that people's possession,) are seen to great advantage over the trees of the valley. One or two houses of the Turks stood here; and we trespassed on the rude

garden of one of them, where a spreading tree invited us to linger over the prospect. For some days, there had been heavy falls of rain, yet the bed of the brook Kedron was dry, and has been so probably for many centuries. The elevated position of the city, must make it healthful; for the numerous hills which cover the greater part of Palestine, conduce greatly to the purity of the air. Few of them approach to the size of mountains, except Carmel and the Quarantina, and those bounding the valley of Jordan. To account for the existence of so large a population in the promised lands, the numerous hills must have been cultivated; though at present bare and rocky. The few cultivated ones had the vine, olive, and fig-tree flourishing.

On a delightful evening, we rode to the wilderness of St. John. The monastery of that name stands at the entrance: it is a spacious building, and from the terrace we enjoyed a fine prospect of the lofty hill of Modin, with the ruins of the palace of the Maccabees on its summit. A small village joins the convent, in which are shewn the remains of the house of Elizabeth, where the meeting with Mary took place. But few monks reside in the convent, which affords excellent accommodation for travellers. In the church is a rich altar, said to be erected where St. John was born, with an inscription over it. The next morning we visited the wilderness, where a small stream flows into the ravine below. High up the rocky side of the hill, is the cave or grotto of St. John; with a fountain gushing out close by. The description of the city answers to the Psalmist's account of being compact. The monks in the convent are of the Roman order, and have the advantage of their brethren elsewhere in point of comfort; and yet, nothing will induce these Franciscans to keep their habitations clean. The Greek, and Armenian monasteries, are palaces compared to them. The monks are in general very ignorant, chiefly from the lowest orders of society; and their tables, except in Lent, are spread plentifully twice a day with several dishes of meat and wine; and so well do they thrive, that they would consider it banishment to be sent home to Europe.

From the east end of the wilderness, is the valley of Elah, where Goliath was slain by David, the champion of Israel. It is an interesting spot; the present appearance answers exactly to the description given in scripture: the two hills, on which the

armies stood, confining it to the right and left. Nature has stamped it with everlasting features of truth. The brook still flows through it in a winding course, from which David took the smooth stones; not a single habitation is here visible. At the south-east of Zion, in the vale of Jehosaphat; where they say the gardens of Solomon were: here the valley is covered with rich verdure, divided by hedges into gardens, and a mean-looking village stands near; but not a single palm-tree is to be seen, where once, every eminence was covered with them.

The roads leading to the city are bad, excepting the north to Damascus. The Turk who is chief of the guard that keeps the entrance of the sacred church, spoke to us two or three times; he is a very fine-looking man, and insured us entrance at all hours, of which we availed ourselves to pass another night amidst the hallowed scenes. We chose a delightful morning's walk to Bethany. The path leads up the side of Olivet, by the very way which our Saviour is said to have rode on his last entry into Jerusalem. At a short distance are the ruins of Bethphage; and half a mile further is Bethany, about two miles from the city, and beautifully situated. The ruins of the house of Lazarus are still shewn; and on the right of the road is his tomb, cut out of the rock. Carrying candles, we descended ten or twelve stone steps to the bottom of the cave; and in the middle of the floor is the tomb, a few feet deep and large enough to contain one body only. The light that enters from above, does not penetrate to the bottom; the fine painting in the Louvre of his resurrection was probably faithful in representing it by torch-light. Its identity cannot be doubted. The position of Bethany could never have been forgotten; and this is the only sepulchre in the whole neighbourhood. After crossing the mount, the path is along the side of the hill, looking down into a wild and long valley, in which are a few scattered cottages. The view just above the village is very magnificent, as it embraces the Dead Sea, the valley and river of Jordan, and its confluence with the lake. On the descent of Olivet, is shewn the spot where Christ wept over Jerusalem. Up this ascent, David went when he fled from Absalom, weeping. And did a Jew wish to breathe his last, where the glory of his land and fallen city should meet his departing gaze, he would desire to be laid on the summit of the mount Olivet.



The condition of the Jews in Palestine is more insecure, and exposed to insult and exaction, than in Egypt and Syria; from the frequent oppressive conduct of the governors and chiefs. These distant parts are less under the control of the Porte, or Ottoman government, than any other part of the empire. In the city they appear humbled and fearful; for the contempt in which they are held by the Turks is excessive, and they often go poorly clad to avoid suspicion. Yet it is an interesting sight to meet a Jew, wandering with his staff in hand, and a venerable beard sweeping his bosom, in the rich and silent plains of Jericho, on the sides of his native mountains, or on the banks of the ancient river Kishon, where the arm of the mighty was withered in the battle of the Lord. (Judges v.) Did a spark of love for his country warm his heart, his feelings must be far different to what they appear to be; but his spirit is suited to his condition.—*Letters from the East.*

#### A FURTHER ACCOUNT OF JERUSALEM.

A very late traveller, a zealous Romanist; seeming to be imbued with the spirit, which dictated that sublime and affecting elegy, in which the prophet Jeremiah depicts the Holy city, as a widow sitting in the midst of desolation; "How doth the city sit solitary that was full of people! She that was great among the nations and princes, how is she become tributary! She weepeth sore in the night, and the tears are on her cheeks; among all her lovers she hath none to comfort her; all her friends have dealt treacherously with her; they have become her enemies." What a personification is M. Poujoulat's graphic description of the solitary city; he says,

Jerusalem offers no illusions; it is fair to behold neither from far nor near; take away a few monuments, and the prospect before you is the dullest that can be imagined. The vast heap of stone houses, each of whose terraced roofs, surmounted with a small dome; the dark grey colour of these monotonous groups, their mournful character; the rock and desert soil surrounding which seem only to enclose tombs:—the solitary sky above, whose wide expanse no bird traverses, combine to form a spectacle uniting in itself all that melancholy can produce of the most sad; all that solitude can exhibit of the most desolate. If we enter into

Jerusalem, what gloom ! Narrow and dark streets, huge bazaars in ruins, in which you see a sprinkling of Jewish, Greek, and Armenian merchants ; miserable shops for the sale of tobacco, kept by Musselmans ; dilapidated inns, where the Arabian stranger reposes by the side of his steed ; whole districts deserted, houses in ruins, the ground covered with weeds, filth, and rubbish ; ivy turning round disjointed fragments, and stunted palm-trees growing up through the crevices. On traversing the city, you see the white, or red cloak of the Mussulman, the dark vest of the rajah, or the veils of the women, who move with the hurried step of fugitives. Such is the interior of Jerusalem. There is no joy, no movement, no noise ; you would take it for a vast prison, where the days are silent as the nights ; or rather for an immense monastery, whose inhabitants are constantly engaged in prayer. In the words of Bishop Heber,---

“ Still o’er her skies the clouds of sorrow roll,  
And God’s revenge sits heavy on her soul.”

The most desolate portion of this desolate city, is the quarter assigned for the residence of its ancient lords, the Jews.

The different quarters of Jerusalem resemble so many cities in one enclosure, separated from each other by their several creeds, habits, and customs. The children of Israel, who have received the worst portion in all the cities in the East, are not better treated in the city of Solomon. Round the Harat-al-Yeu (Jewish quarter,) extends a long desolate space, which might be termed the common sewer of Jerusalem ; in the midst of stunted hedges are heaped up the carcases and bones of horses, asses, and dogs, mixed with broken pottery ; pestilential exhalations constantly rise from this heap of impurities. The stranger passing by this field of destruction may ask himself, what crime can a people have committed to merit such a habitation ? It must be added, that this is also the residence assigned to the lepers : I have seen them seated in the shade on rugged mats, or the naked ground, before the huge stone hut serving for an asylum ; no charity assuages their sufferings : scanty nourishment, only prevents premature death, being abandoned to the disease, by which they are consumed ; the Jews being always the first attacked. When the rulers levy arbitrary contributions, oppressions fall on them with a character of despotism quite peculiar ; for this wretched people have

no king, no prince, no power, whose protection they can invoke : the Jews of Jerusalem are thus given up, without help or hope, to all the caprices of oppression !

Notwithstanding these calamities, the great object of every Jew's ambition is to close life's pilgrimage in Jerusalem, that his bones may rest in the land of his fathers. When our traveller was at Jaffa, he met with some of these pilgrims : he says, during my sojourn at Jaffa, a Sardinian vessel arrived, having on board twenty Jewesses from Smyrna ; the youngest of whom was past eighty-two. Several were a century in existence, and one of them nearly 120 years. These venerable relicts of Israel, were going to purchase, at a high price, a place in the valley of Jehosaphat. Several Israelites also arrived from Algiers, protected with French passports ; who placed themselves under the guardianship of our consul, until they could get conveyance to Jerusalem.

The Mussulmans of Jerusalem form a distinct branch in the nation of Islamism. The government of the Pacha has always treated them with great forbearance. It may be said, that the disciples of the Koran\* are fanatic, in proportion to the sanctity of the place they inhabit : they display more intolerance at Jerusalem, at Damascus, at Mecca, and at Medina, than in any other quarter of the empire. The late conquest of Algiers by France, which so forcibly impressed all the nations of the east ; produced a very powerful effect in Jerusalem among the Mussulmans, who now display less bitterness against the Christians there than formerly ; and if they insult or curse the *giaours*, (infidels, as they call the Christians,) it is in a whisper, or in secret. Nevertheless, a Catholic, a Greek, or an Armenian, should be cautious how he venture alone in *Harat-at-Mosleim* (quarter of true believers,) ; it being to Christians a place of peril, dark and hostile, abounding in snares and secret vengeance.

The influence of the Latins is on the decline : money from the religious pilgrims travelling there to do penance, comes in slowly from Europe ; and the monarchs of Christendom who formerly supported monasteries here, now no longer take an interest in them. The Greeks are more numerous than the Latins, and are

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\* The Turk's sacred book. See some account of it, note, page 254.

the principal merchants and traders in the city ; and of late years, have begun to cultivate literature. The jealousy between these two sects has not in the least abated ; and the Armenians are rapidly rising in wealth, and consequently in power ; and most probable, will be ultimately masters of the Turkish empire.

The Catholic Arabs, professing attachment to the church of Rome, are about 800. Their monastery of St. Saviour pays the *Haratch* (capitation-tax) for them ; it is their citadel, their country, their only property. But for the convent, these Catholics would not be able to purchase the air they breathe, or the bread supporting their existence. They must either desert the city of Jesus, or become apostates to escape perishing by famine. As the destinies of the convent are connected with those of Europe, the Catholics here take a deep interest in the events which occur in Christendom. They know, that all the advantages conferred on Jerusalem, are the result of ancient opinions ; consequently, have little love for the new ideas, which threaten to change the prospects of the western world. " Shall we, say they, profit by your revolutions." They therefore fear the Holy land will soon cease to receive any assistance from the western world. The news of the conquest of Algiers afforded some hope of freedom to these poor people, who cannot patiently resign themselves to the Moslem yoke ; but this allusion of ignorant monks was only of short duration. Nevertheless, there still lurks in the hearts of these men, the hope of liberation by the swords of the Franks (the French.) The great bulk of the Arabian Catholics expect a Godfrey,\* just as the Jews expect a Messiah."

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\* The French prince, who commanded the armies of the Crusaders against the Turks then possessing the Holy city.

## CHAPTER X.

A. D. 33.—TUESDAY, 19, 20.

From the beginning of the fourth Passover to the Ascension of our Blessed Lord, when terminated His actions upon earth. Containing the term of six weeks.

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## THURSDAY.

*At this last, and most memorable Passover in our Saviour's time, the true Paschal Lamb was slain, and offered ; of which all the others, were only types and shadows.*

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THE apostles knowing their Master's care in observing this solemnity, early in the morning inquired where He would eat the Passover.\*

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\* Passover, from the Hebrew Pascha, to Pass—a Jewish festival, in commemoration of the angels passing by and sparing the houses of the Jews, when the first-born of the Egyptians were

Jesus therefore sent Peter and John to Jerusalem to prepare all things according to the law; telling them, that as they entered the city, they would meet a man bearing a pitcher of water, who would show them a spacious chamber, ready furnished by the master of the house, and whose heart was no doubt influenced by Divine power, to accom-

slain:—also the Easter of the Christian church. This first, and most eminent of the Jewish feasts, was instituted the night before the Israelites departed from Egypt, for a perpetual memorial of their wonderful deliverance. (Exod. xii. 12, and xiv. 29, 30, 51.) A lamb was slain on the first day, and eaten, whence the expressions “to sacrifice the Passover, (1 Cor. 7,) and eat the Passover.” (Mark xiv. 12, 14.) St. Paul calls Jesus Christ our Passover.

It was also called the Feast of unleavened bread, (Exod. xxiii. 15; Mark xiv. 1; Acts xii. 3,) because during the seven days, the feast lasted, it was unlawful to eat any other bread. At this time, the first fruits of the barley harvest were given to the priest, and presented before the Lord. It was an indispensable rite, to be observed by every Hebrew, except in particular cases, on pain of death; (Numb. ix. 1, 13,) and no uncircumcised person was allowed to partake of it. In latter times of the Jewish polity, criminals were liberated; hence Pilate released Barrabas. (Matt. xxvii. 15; Luke xxiii. 17; John xviii. 39.) The later Jews also drank four cups of wine, of which the third was called “the cup of blessing.” (1 Cor. x. 16.) After which they sang the “Great Hallel.” (Ps. cxiii. 137.) Sometimes a fifth was drank and Psalms 120 and 137 sung. These ceremonies were in part imitated by our Lord when instituting His supper.

The Pascal victim, typified Jesus Christ’s suffering and death; not a bone was broken; a remarkable correspondence between the type, and the anti-type. Exod. xii. 46; John xix. 33, 36,—*Rev. T. H. Horne’s Analysis.*

modate them. The two apostles thus directed, went to the city and found all things as Jesus had told them ; and providing a lamb, slew it in the temple, sprinkling the blood on the altar. Having procured all other things necessary for the Paschal, or Passover supper, they then returned to their Master at Bethany, and informed Him of their preparation. Matthew xxvi. 12, 16 ; Mark xiv. 14, 15 ; Luke xxii. 7, 13.

Before our Lord departed to Jerusalem, the apostles, who from being elevated with the hopes of pomp and grandeur, were now depressed with melancholy thoughts of approaching misfortune. Perceiving this, Jesus bade them not be troubled, but to believe in Him, as they had believed in God ; for in His Father's house were many mansions, whither He was going to prepare a place for them ; and would receive them into the same glorious habitation with Himself ; and that the place and way were already known to them. Thomas, supposing some earthly palace, said they knew not the place, much less the way. Jesus therefore declared, " I am the way, the truth, and the life ; none can come to the Father, but by me ; if ye had known me, ye should have known my Father also." Philip inconsiderately desired Him to show them the Father. Jesus asked whether he did not

know Him, after so long a stay with them? Adding, that in seeing Him, they saw the Father; for He was in the Father, and the Father in Him; which they might have discerned by His miracles; also assuring them, that if they believed in Him, they should work similar miracles, and even greater; because whatsoever they asked of the Father in His name, it should be obtained; and if they loved Him, they would show it by their obedience.

Jesus then promised that He would send another Comforter, who should remain with them for ever, namely, the Holy Ghost, even the Spirit of Truth, whom the world could not receive, because it did not know Him; but they should know Him, and be partakers of His happy influences. That He would not leave them comfortless, but return to them, and they should see Him, when the world could not; for He would show them, that He was in the Father, and manifest Himself to those who love Him and keep His commandments. Jude, who like the others, thinking of enjoying a temporal kingdom with his Master; asked how He would manifest Himself to them and not to the world? Jesus said, as the world had no love for Him, nor the doctrine He delivered; therefore this blessing was only for such



as obeyed His laws, with whom the Father and He would make their abode : that the doctrine He taught was from the Father, and the Holy Spirit which He promised would enable them to remember and understand the truths He had delivered. Our Lord then added, "peace I leave with you—my peace I give unto you ; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. He that hath my commands and keepeth them, he it is that loveth me. If ye loved me, ye would rejoice, because I go to the Father, who is greater than I, the Mediator ; and now I have told you that when it comes to pass, ye might believe. Hereafter, I will not talk much more with you, for the prince of this world is at hand, who is Satan, but he hath no power over me. But that the world may know that I love the Father, and as He gave me commandment, even so I do." Upon finishing this discourse, He asked them to arise and go with Him toward Jerusalem. John xiv. 1, 31.

In the evening, arriving at the appointed place, Jesus, and the twelve apostles placed themselves at table.\* He then declared the great desire He

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\* The custom at table, in those days, as chairs were not in use, was universally to recline when taking their meals ; (Amos vi. 4 ;

had to eat the Passover with them before He suffered ; as it was the last He should eat with them till fulfilled in heaven, where all mysteries would have full accomplishment. Then first taking the cup of wine, which always commenced the paschal supper, "He blessed it and drank, ordering them to take and divide it among themselves ; for this was the last He would drink with them till the kingdom of God should come," even the gift of the Spirit, that Almighty power, which would enable them to understand the things He had spoken ; to work miracles in His name, and to teach others the way of salvation. While eating, Jesus again assured them, "that one of them would betray Him. This raising a general sorrow among them, every one asked if he were the guilty person ? Our Lord answered, that he who dipped with Him in the dish was he ; adding, that the Son of man went forth to suffer, according to the scriptures ; but it would be miserable for the man who betrayed Him, and better had he never been born. Yet, notwithstanding this fearful denunciation, Judas boldly asked whether it were he. Jesus said, "he was the man."

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*Luke vii. 36, 38,) resting on their side, with their heads towards the table, and their feet accessible to any one behind the couch. This will shew, how the woman could go behind our Lord, wash His feet with her tears, and wipe them with her hair. Blessed woman!*

At the conclusion of the supper, when was usually drank the third cup, our Lord instituted a new\* rite instead of the Passover, to commemorate His infinite love to mankind : and taking bread He blessed it, and distributed to the apostles saying, "Take eat, this is my body, which is given for you. Do this in remembrance of me." Then blessing the cup and giving thanks, He presented it to them saying, " Drink ye all of it, for this is my blood of the New Testament which is shed for remission of the sins of many : " intimating that the bread was now His body, as was the paschal lamb before ; and the wine was now His blood, as was the blood of bulls and goats under the Old Testament. And then He said, this should be the last wine He would drink, for the hand of the betrayer was nigh. Matt. xxvi. 20, 29 ; Mark xiv. 17, 25 ; Luke xxii. 14, 23.

Hail sacred feast ! which Jesus makes,  
Rich banquet of His flesh and blood ;  
Thrice happy he, who here partakes  
This sacred stream, that heavenly food.

Let crowds approach with hearts sincere,  
And round Thy holy altar bend ;  
And having felt Thy presence here,  
Let not the joy, or profit end.

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\* See important notes on the Lord's supper at the end of this chapter.

Revive Thy dying churches, Lord,  
Bid all our drooping graces live ;  
More of that energy afford,  
*A Saviour's blood alone can give.*

*Rev. T. Cottrell's Selection.*

Immediately after our Lord's discourse, there happened a very unseasonable contention among the apostles, concerning the priority ; or, which of them should be the greatest in their Master's kingdom ; when Jesus checked their ambition by repeating what He had said on a like occasion, and moreover stated, "as they had continued firm to Him in all persecutions, He would prepare for them a kingdom as the Father had done for Him, where they should sit on twelve thrones judging the twelve tribes of Israel." Adding, that Satan had desired to sift them like wheat, but He had prayed for them ; and particularly for Peter, that his faith might not fail ; bidding him, "when he had recovered, to strengthen his brethren." Peter to show his courage, said he was ready to follow Him both to prison and to death ;" but Jesus, knowing his weakness, declared a second time, "that before the second cock-crowing that night, he should deny Him thrice."

Addressing the other apostles, Jesus asked, whether they wanted any thing, when He sent

them to preach, without the usual necessities for travelling. They answered no. He then informed them, "now it would be otherwise, for from distress, they would need all these things, and a sword more than a garment; for all scripture written of Him was about to be accomplished—for He was reckoned among the transgressors." The apostles understanding this literally, said they had two swords; but Jesus, to intimate that He had another meaning, answered, "It is enough." After this they sang the "Hallel," including Psalms cxiii. and cxviii.

Before leaving the house, our Lord delivered a farewell exhortation to the apostles, and said they were pure, because they had received His doctrine, that they might bring forth the fruit of good works as the gospel required, and to do this, they must also abide in Him, as the branches in the vine, that the Father was glorified, when they brought forth much fruit; but such as bore no fruit, He would cut off and cast into the fire, as did the vine-dressers the unfruitful branches: that the principal fruit the Father expected, was love one towards another; imitating their Master, who would lay down His life for His enemies. And further told them they had not chosen Him, but He had chosen them, to bring forth such

fruit as the gospel required ; and had not used them as servants but as friends, in teaching them what He had received from the Father : that in choosing them to be His followers, He had separated them from the world ; and from this very circumstance they were to expect hatred as He had received. Adding, that the Jews would be so zealous against them, as not only to excommunicate them ; but also to think they did God's service in taking away their lives, because they knew not the Son, nor the Father who sent Him ; therefore He forewarned them of these afflictions, because He was leaving them, that when they came to pass, they might remember His words and fortify their minds under the most violent persecutions. Matt. xxvi. 30 ; Mark xiv. 12, 26 ; John xv. 1, 27.

The apostles hearing these things with sorrowful silence, Jesus mildly reproved them saying, He was going to the Father who sent Him ; yet none of them asked whither He went : but He now told them, that His departure would be highly to their advantage ; for till then, the Holy Spirit, the comforter, would not come : that when He was come, He would convince the world of sin in not believing in Him ; of righteousness by manifesting His glorious resurrection and ascension ;

and of judgment, because He had condemned Satan, the prince of this world : that this Spirit, should enable them to understand all the truths and doctrines they had heard, some of which they could not now comprehend ; and He would also glorify Him, by miraculous gifts communicated by the Father, and then added, “ a little while, and ye shall not see me ; and after a little ye shall see me, because I go to the Father.” The apostles not understanding the meaning of these last words, questioned each other concerning them, desirous to ask Jesus himself—when He assured them, they would weep and lament, but the world would rejoice ; and as a woman in time of labour, had great sorrow, but upon delivery forgot all her pangs, for the joy of an heir being born ; so they would be in sorrow for a time, but He should soon return and then their sorrow would be turned into joy, such as no man could take from them.

After this, Jesus promised them “ that after His resurrection, He would speak to them, not in proverbs and parables as formerly ; but tell them plainly of the Father.” And praying the Father in His name, they should obtain whatsoever they petitioned ; for the Father loved them, as they loved the Son, and believed that He came

from God : then added, that He came forth from the Father into the world, and was now about to leave it and return to Him. This the apostles acknowledged He had spoken plainly without proverbs ; and being assured that He knew all things, even their thoughts, He therefore must come from God. Jesus said that their assurance was yet weak, for the time was near, when every one of them should flee and leave Him alone ; yet He was not alone, because the Father was with Him : and then concluded with these words, “ I have told you these things, that in me ye might have peace ; in the world ye shall have tribulation, but be of good comfort, I have overcome the world.” John xvi. 5, 33.

Having uttered these comfortable, parting exhortations, Jesus, to leave a proof of His perpetual intercession in heaven, as our Great High-priest, poured forth this memorable prayer for Himself, the apostles, and all succeeding Christians. *First for Himself*: when He lifted up His eyes to heaven saying, “ O Father, the hour is come, glorify thy Son, that thy Son may also glorify Thee ; and, as thou hast given Him power over all flesh, that to as many as Thou hast given him, He should give eternal life. And this is life eternal, that they might know Thee the only true



God, and Jesus Christ whom Thou hast sent. I have glorified Thee on the earth ; I have finished the work which Thou gavest me to do. And now, O Father, glorify Thou me with Thine ownself, with the glory which I had with Thee, before the world was."

*Second.* I have manifested Thy name unto the men which Thou gavest me out of the world : Thine they were, and Thou gavest them me ; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given me are of Thee. For I have given unto them the words which Thou gavest me ; and they have received them, and have known surely that I came from Thee, and have believed that Thou didst send me—I pray for them : I pray not for the world, but for them which Thou hast given me, for they are Thine. All mine are Thine, and Thine are mine ; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name, those whom Thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in Thy name : those that Thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the scriptures might be fulfilled.

And now I come to Thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given Thy word, and the world hath hated them; because they are not of the world, even as I am not of the world. I pray, not that Thou should'st take them out of the world, but that Thou would'st keep them from the evil. They are not of the world, even as I am not of the world; sanctify them through Thy truth: Thy word is truth. As Thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through Thy truth. !

*Third.* Neither do I pray for these alone, but likewise, for all who hereafter shall believe in me through their word; that they all may be one, as thou Father art in me and I in Thee; that they also may be one with us, that the world may know that Thou hast sent me. And the glory which Thou gavest me, I have given them; that they may be one, even as we are one. I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me. Father, I will that they also, whom Thou hast given me, be with me where I am,

that they may behold my glory, which Thou hast given me: for Thou lovedst me before the foundation of the world. O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent me. And I have declared unto them Thy name, and will declare it; that the love, wherewith Thou hast loved me may be in them; and I in them.

Our Lord having finished His memorable prayer, immediately departed with the apostles out of the city, and passed the brook Kedron; there to prepare Himself for approaching sufferings; and to be taken like the Paschal lamb without noise or tumult. Judas had now left the company, for the High-priest's palace; to procure wicked instruments for the execution of his abominable design. In the mean time Jesus declared, that that night, all of them would be offended and forsake Him; according to Zachariah's prophecy (xiii. 7.) "The shepherd should be smitten, and the flock be dispersed; but after His resurrection, He would go before them into Galilee." Peter with great boldness answered, that though all men might forsake Him, he would not. Jesus told him the third time, "that in that very night, before the second cock-crowing, he would three times deny Him." Peter being armed

with a sword, vehemently declared he would not though obliged to die with Him, and all the rest joined in the solemn promise. Matt. xxvi. 20, 35; Mark xiv. 27, 31; Luke xxii. 39; John xviii. 1.

Having arrived at Gethsemane,\* He ordered eight of the apostles to stay at the entrance; commanding them to join their prayers, that they might not be overcome by temptation; while He retired to commune with God. Then Peter, James, and John, who had been spectators of His glorious transfiguration, He took to witness His deplorable afflictions and agony; telling them, "His soul was grievously oppressed, even to death; desiring them to watch Him." And now, feeling the most trying conflict between flesh and spirit,

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\* GETHSEMANE, *the plentiful valley*, where was a small village, lying between the foot of mount Olivet, and the brook Kedron; and where was an oil-press, being well planted with olive-trees. At the upper corner of the garden called by that name, is a flat naked ledge of rock reputed to be the place on which the apostles Peter, James, and John fell asleep during our Lord's agony:—and a few paces hence is a grotto, said to be the place where He underwent His bitter passion. A little farther, is a small plot of ground, traditionally said to be the very path, in which the traitor Judas betrayed his Master. This narrow path is separated by a wall in the midst of the garden, as an accursed place; the more remarkable, as being done by the Turks, who as well as Christians, detest the very ground where such a treachery was effected.—*Travels in the East*.

He laboured under the acutest agony that human nature could sustain. Our dear suffering Lord having withdrawn a short distance from the three apostles, fell prostrate upon the earth with intense grief, and cried, Oh ! my Father, if it be possible let me escape this bitter potion ; but full of submission, correcting Himself, he said, “ not my will but Thine be done.” Having thus prayed, He returned to the apostles, who being overcome with sleep, He awoke them with a reproof of love, asking them, “ what, could ye not watch with me one hour ? Watch and pray, lest ye enter into temptation : the spirit indeed is willing but the flesh is weak.” Again retiring, He prayed a second time saying, “ Oh ! my Father, if I must not escape this potion, without drinking it, Thy will be done.” On returning to the apostles, and finding them too drowsy to know what to answer, He again retired, and prayed more vehemently ; His agonies being so violent that the sweat fell from Him like large drops of blood : and in this dread moment, when nature was dissolving in mortal agony, an angel appeared to strengthen Him. Then recovering, He a third time found the apostles sleeping, and said, they might sleep on, and take their rest ; for the time was come when He should be delivered into the hands of

villains; yet adding, as if recalling His words, "Now arise, for the traitor is at hand." Here may be noticed a prodigious contrast: our first parents were placed in a garden of pleasures, with but one restriction, and that was broken; but our adored Lord is seen in a garden of sorrows, without any limitation: the whole weight of our deserved wrath fell on Him; for "on Him was laid the iniquity of us all." Come, see if there ever were sorrow like His! Matt. xxvi. 36, 46; Mark xiv. 32, 42; Luke xxii. 40, 46; John xviii. 1, 2.

Dread was the night, and cold the ground,  
On which the Lord was laid;  
His sweat, like drops of blood ran down:  
In agony He prayed.

Father, remove this bitter cup,  
But if Thy sacred will,  
I am content to drink it up:  
Thy pleasure I fulfill.

Go to the garden, sinner! see  
Those precious drops that flow:  
The heavy load He bore for thee;  
For thee He lies so low.

Then learn of Him, the cross to bear;  
Thy Father's will obey;  
And when temptations sore draw near,  
Awake to watch and pray!

*Rev. T. Cottrell's Selection.*

Judas, who well knew the place of his Master's retirement, arrived at the garden with a company of soldiers and officers ; with the chief-priests, Pharisees, and elders, armed with swords, and staves ; and provided with lanterns and torches, though it was then full moon : the traitor telling them that the person he should kiss was the man, went up to Jesus saying, hail Master, giving Him a kiss. Jesus said, " why art thou come hither ; betrayest thou the Son of man with a kiss ? " Then with mildness demanding of the soldiers whom they sought, they answered Jesus of Nazareth. He replied, " I am He : " when seized with great tremour, they fell backward to the ground. Jesus by thus confounding those about to seize Him, showed that none could take His life, unless permitted by Himself. The men rising up, He again asked whom they sought ? when they returning the same answer, He told them, as they sought Him only, they would suffer His disciples to depart. Then beginning to seize Him, the apostles said Lord, shall we smite with the sword ? Peter drawing his, struck Malchus, a servant of the High-priest, and cut off his ear ; but Jesus rebuking this intemperate zeal, commanded Peter to put up his sword, declaring that such as used the sword illegally, should perish by it ; for had

He thought fit to decline suffering. He could have prayed the Father, and have had more than twelve legions of angels at command: but how then could the scriptures be accomplished, which declared His sufferings? Our Lord miraculously healing the man's ear, expostulated with the others; asking, why they came against Him with swords and staves, as though He were a thief; when they had daily opportunity of apprehending Him in the temple? But this He said was their hour, and the power of darkness. The apostles now seeing their Master bound, lost all their courage, and notwithstanding their recent protestations, forsook Him and fled. Only one young man followed Him, with a linen garment about him; but the soldiers laying hold of him, he left the garment with them and also fled. This is supposed to have been John, called the beloved disciple. Matt. xxvi. 47, 56; Mark xiv. 43, 52; Luke xxii. 47, 53; John xviii. 3, 11.

Jesus being apprehended, the multitude led Him to Annas out of respect,\* he being father-in-law

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\* In the second year, of the reign of Tiberius the Roman emperor—Gratus, who reigned in Judea under him, made several changes in the High-priesthood; first deposing Annas, and appointing Ismael, the son of Fabias, in his place; and shortly after removing him, put Eliezer, the son of Annas, in his stead. A



to Caiaphas the High-priest, who formerly had the same office ; but though at night, Annas sent Him to the palace of Caiaphas, where he and the whole council\* were assembled. Here our Lord was examined concerning His doctrine ; and answered, that what He had taught was known in the public synagogue, and temple, where all men resorted ; therefore, they should ask those who constantly heard Him. At these words, one of the officers struck Him on the face saying, why answerest thou the High-priest so ? Jesus replied, “ if He answered amiss, he might testify against Him ; but if otherwise, he had no cause to strike Him.

\* The JEWS were governed by a council of seventy elders, called the *Sanhedrim* ; and these were the Elders of the people mentioned (Luke viii. 41.) There were likewise deacons or servants, named *Nazanim*, to take care of the synagogue, and present the book to the doctor who instructed them. The study of physic was common among the learned Jews, and is recommended by Solomon, in Ecclesiasticus xxxviii. (see also Luke viii. 43.) And in the book of Wisdom, (xxxviii. 27,) is shewn the necessity of handicrafts, of which there were many among the Jews ; and the

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year after he made Joseph, surnamed Caiaphas, son-in-law to Annas the High-priest, who continued till after our Lord's death. And though, there could be but one High-priest at a time, yet Annas is named by St. Luke (chap. iii. 2,) with Caiaphas, as if they were conjointly in office ; (Acts iv. 6,) because Annas was illegally deposed, and therefore still by right the High-priest.

apostles Joseph, and Jesus Christ himself, are examples; and what is very remarkable, St. Paul though bred up to letters, was likewise master of a trade. (Acts xviii. 3.) The Jews relate the same of most of their celebrated rabbies.

The whole council now sought false witnesses, to supply a pretext for putting Jesus to death; but though many were produced, yet they all notoriously disagreed. At length two appeared to agree; though they perverted our Lord's meaning, declaring that they heard Him say, He would destroy the temple of God, and rebuild it in three days. This testimony being insufficient, Caiaphas rising up asked Him why He made no reply to these witnesses. And finding He continued silent, put a question, which if He answered in the negative, would make Him according to their notions an impostor; and if in the affirmative, He would be a blasphemer: therefore to insure an answer, adjured\* Him by the living God


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\* ADJURATION.

It was a custom among the Jews, to *adjure* by a form of execration or curse; to charge earnestly in God's name, to speak and answer truly. This obliged the person adjured to speak the truth, as much as if he had taken an oath:—therefore Christ, though He before held His peace, *not being adjured*; but afterward, hearing the adjuration, thought Himself bound to answer. Many allusions to adjuration are to be seen in the scriptures. Lev. v. 1; Numb. v. 21; Judges xvii. 2; Prov. xxix. 24; 1 Kings viii. 31; Psalm x. 7; 1 Thess. v. 27.

to declare whether He was the Messiah or not. Jesus in reverence to that name, answered He was; and which they should experience when they saw Him sitting at the right hand of power, coming in the clouds of heaven. Upon this, the High-priest to testify his abhorrence, rent his clothes, declaring He was a blasphemer; and there required no other witness against Him; demanding at the same time, the opinion of the rest of the council; when they all joined in pronouncing Jesus, according to their law guilty of death; and so left Him that night, to the mercy of the servants and soldiers; who poured forth their bitter scoffs, blinding His eyes, striking Him with their hands and saying, "prophecy thou Christ who struck thee." *Matt.* xxvi. 57, 66; *Mark* xiv. 53; *Luke* xxii. 54, 65; *John* xviii. 12, 24.

During these melancholy transactions, Peter whose fears had caused him to desert his Master, ventured with John to see the issue of this fatal night. Being admitted by a maid-servant into the High-priest's palace, he sat down in the common hall among the officers and servants around a fire. The maid fixing her eyes on Peter, said aloud, "this man was also with Jesus of Nazareth; asking, if he were not one of His disciples?"



Peter startled at the question, denied it before all, saying, woman I know not what thou sayest ; and withdrawing into the porch, he heard the cock crow : a fair intimation of his fault, which his troubled thoughts did not notice. In the porch, another maid charged him with being Jesus' disciple, but he a second time denied it with the addition of an oath. Thus one sin too frequent draws on another. Afterward, some others urged the same charge, and that his speech discovered him to be a Galilean ; the fact being indisputable, for the kinsman of him whose ear Peter had cut off, declared, " he saw him in the garden with Jesus." This assertion causing Peter such alarm, made him curse and swear, " that he knew not the man nor what they said : " and immediately the cock crew a second time ; when Jesus, from among the soldiers gave Peter a glance ; which brought to mind what He had foretold of his denial ; and greatly oppressed with shame and grief, he went out and wept bitterly. Matt. xxvi. 69, 75 ; Mark xiv. 54, 72 ; Luke xxii. 54, 62 ; John xviii. 15, 27.

## THE LORD LOOKED UPON PETER.

Jesu, let thy pitying eye  
Call back a wand'ring sheep ;  
False to Thee like Peter, I  
Would fain like Peter weep.

Let me by Thy grace restor'd ;  
On me, be all long suff'ring shown ;  
Turn and look upon me Lord,  
And break this heart of stone.

Look, as when thy grace beheld  
The harlot in distress ;  
Dry'd her tears, her pardon seal'd,  
And bade her go in peace.  
Foul like her, and self-abor'd,  
I at Thy feet for mercy groan ;  
Turn, and look upon me Lord,  
And break my heart of stone.

Look, as when condemn'd for them,  
Thou didst Thy follow'rs see ;  
" Daughters of Jerusalem,  
Weep for yourselves, not me."  
Am I, by my God deplor'd,  
And shall I not myself bemoan ?  
Turn, and look upon me Lord,  
And break my heart of stone.

*Rev. J. Wesley.*

## CHAPTER XI.

A. D. 33.—TIBERIUS, 19, 20.

## FRIDAY.

*The day of our Lord's crucifixion, commonly called Good Friday, when he gave Himself a willing Sacrifice for sin, and man's redemption.*

## THE OBSERVANCE OF CERTAIN DAYS,

Was, by the Reformers of the English church, thought to be of use, for the cultivation of Religious affections and remembrances: but, nevertheless, there is an observation of days certainly superstitious, if not idolatrous; for in the scriptures, *an observer of times*, is declared an abomination to the Lord, (Deut. xviii. 10; Lev. xix. 26; Gal. iv. 10, 11;) and was one of the provocations, for which the Gentiles were driven out of the land. The Galatians are reproached by St. Paul, for observing days, and months, and times, and years, which appeared to him so criminal, that upon this account he feared he had bestowed upon them labour in vain.

Days, which were dedicated by the heathen to false gods; and the superstitious observers now, of lucky, and unlucky days, are the abominations condemned in Deuteronomy :— and those of the Jews (though abrogated,) the Judaising Christians attempted to impose on the Galatians as necessary to salvation ; contrary to the apostles' setting them at liberty in the freedom of the Gospel—by the doctrine of salvation through Christ alone. All these, are certainly not only to be avoided, but condemned, by every real Christian.

But it may be asked—is not the observance of such days in use among Christians, forbidden in scripture ? To this it may be answered *no* ! For although God who holds in abomination, the superstitious observer of times—he Himself ordained several feasts, to be observed in memory of past benefits : as the feast of Passover, of Weeks, of Tabernacles, &c. Besides these, our Saviour also kept a feast, instituted in the later times of the Jewish church, the feast of Dedication : therefore, this is argument sufficient to prove from scripture and common sense, that the practice of all churches and states, in appointing and keeping certain days for Religious purposes are not forbidden !

FRIDAY MORNING.

This is the day, when prejudice and guilt,  
The blood of Innocence and Virtue spilt !  
'Twas in those orient Syrian lands afar,  
O'er whose high mountains towers the morning star :  
Lands now to tyranny, and treachery given,  
But then, the special care of heaven.  
Lands now by ignorance, and darkness trod ;  
Then, shining brightest in the light of God !  
Holiest and best of men ! 'twas there thou walk'd,  
There with thy faithful, privileg'd followers talk'd ;  
Privileg'd indeed, listening to truth Divine,  
Breath'd from a heart, and taught by lips like Thine !  
He, that from all life's strange vicissitude,  
Drew forth the living hidden soul of good ;

And in the strength of wisdom, and the might  
 Of peaceful virtue fought, and won the fight :  
 His armour righteousness—His conquering sword  
 A spiritual weapon—His prophetic word,  
 The arms of truth,—His banners from above—  
 His conquests meekness, and His warfare love !  
 He stands a pillar 'midst his children ; grace,  
 And majesty, and truth, illumine His face :  
 He bows His head and dies ! the very rock  
 Is rent, and Zion trembles at the shock !  
 But though He dies, He triumphs—and in vain  
 Would unbelief oppose His conquering reign ;  
 A reign o'erspreading nature—gathering in  
 Kindreds, and nations, from the tents of sin  
 To virtue's temple. O how calm, how great,  
 A death like this !—come then, and venerate  
 Your Saviour and your King. All hail ! all hail !  
 The songs of gratitude shall fill the vale,  
 And echo from the mountains, and shall rise  
 In one consenting tribute to the skies.

Sow then thy seed—that seed will spring and give  
 Rich fruits, and fairest flowers, that will survive  
 All chance, all change ; and though the night may come,  
 And though the deeper darkness of the tomb ;  
 A sun more bright than ours, shall bid them grow ;  
 And on the very grave hope's buds will blow ;  
 And blow, like those sweet flowers that pluck'd, ne'er lose  
 Their freshness, or their fragrance, or their hues.  
 Now the day calls us, with its eloquent ray ;  
 O let us toil unwearied while 'tis day ;  
 For the night cometh, all enveloping—  
 But virtue, that, on spiritual soaring wing  
 Flies to its rest ! 'tis but a pilgrim here,  
 Shaping its course towards a better sphere,  
 Where its own mansion is ; yet, in its flight,  
 Dropping its pinions healing, and delight ;



And from the darkest shades, like some fair star  
Of midnight, scattering beams of light afar.

*Dr. Bowring's Matins and Vespers.*

Early next morning the council again met at the room in the temple, to which place ordering Jesus, they inquired of Him a second time, "if He really was the Messiah or not?" Most probably designing to try, whether He would confirm, or deny His former assertion. Our Lord well knowing the hardness of their hearts, told them, "that His answer would not convince them of their infidelity: but hereafter they should know the truth of what He had said, when they would see Him sitting at the right hand of God." They then asked, whether He was the Son of God? Jesus answered, "ye say that I am." They said, what need have we of any further witness, for we heard from His own mouth; and then resolved to deliver Him over to the Roman power for punishment, to which the Jewish nation, with many others, at that time were tributary. Luke xxii. 66, 71.

Judas, who had carefully watched the issue; finding his Master delivered over to heathens (as were the Romans,) repented of being the instrument; and to ease his tormented conscience, returned the money received from the rulers, de-

claring "he had sinned, for he had betrayed innocent blood." Here was deep repentance; the most public confession, and restitution; yet all too little for one who had done such despite to the Spirit of grace. The priests, regardless of those hell torments he felt within, dismissed him with a rough answer, saying, he might look to what he had done; and with the money, they purchased a spot of ground called the Potters-field,\* for the interment of the proselyte† of the gate; thereby accomplishing the prediction of the prophet Zachariah, (xi. 12, 13.) Judas, thus delivered over to Satan, for having sinned against light and knowledge, went and hanged himself. This judgment was the more singular by an unusual accident; for being prodigiously swelled, he fell

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\* "POTTERS FIELD," afterwards called the "Field of Blood," from its being purchased with the pieces of silver, which were the price of the blood of Christ; but now called, Campo Sancto, or the Holy Field. It is a small plot of ground, about 30 yards long, and about half as much broad. A part is taken up by a square fabric 12 yards high, built for a charnel-house, or place for the dead. The bodies are let down from the top through holes left open for that purpose. Looking down through these holes many bodies could be seen in several degrees of decay. The Armenian monks have the command of this burial-place, by paying the Turks a rental of one Zequin, or 7s. 6d, per day, English money.—*Travels in the East.*

† See note in page 123, explaining who these proselytes were.

headlong from the tree, and bursting asunder, his bowels fell out; which was known by all that dwelt at Jerusalem. And as the wickedness he had committed was beyond all precedent, so also was the punishment he suffered. Matt. xxvii. 3, 19; Acts i. 18, 19.

Our Lord, being condemned to death by the council; was hurried by the chief-priests, to the palace of Pontius Pilate, the roman governor; the priests refusing to enter the residence of a heathen, lest they should be defiled, and rendered unfit for the solemnities of the Passover. Pilate therefore came out to them, demanding what accusation they had against Jesus? They answered, "if He had not been a malefactor, they would not have brought Him thither." The governor then said, "~~if He were a malefactor, they might~~ take and judge Him according to their own law; but fearing the people, and wishing to avoid the odium of His death, they alleged, that they had lost the power of putting any to death, being under the roman government. Proceeding to the particulars of His accusation, the Jews declared He had perverted the nation, in forbidding men to pay tribute to the emperor; and had moreover proclaimed Himself the Messiah, a king. Pilate hearing the name of king, examined that

point ; and returning to the judgment hall, asked Him whether He was the king of the Jews ? Jesus desiring to know, " if he asked the question for his own satisfaction ; or, as charged upon Him as a crime by the Jews ? " Pilate said, " he was not a Jew, nor acquainted with their customs : but His own nation had delivered Him up ; and therefore he expected to know for what crime ? " Jesus asserted His kingdom was not of this world, otherwise His subjects and followers would have fought for Him. Pilate, surprised at a poor abandoned man assuming sovereignty, asked in a deriding way, " whether he really was a king ? " Our Lord answered, " that for this end He was born, and came into the world to bear witness of the truth ; and every one that loved the truth, heard His voice. " Pilate then asked " what is truth ? " but having no desire to hear further, he suddenly rose, and taking Jesus with him to the people out of doors, said, " he found no fault at all in the man. " Notwithstanding, the chief-priests now accused Him of many crimes ; but He was silent even though Pilate urged Him to speak on account of their numerous accusations ; thereby fulfilling the words of the prophet Isaiah (chap. liii. 7,) " As a sheep before her shearers is dumb, so He opened not

His mouth." And though Pilate knew the malice of the Jews, yet with all His subtilty, he could not well understand the business. Matt. xxvii. 1, 14; Mark xv. 1, 5; Luke xxiii. 1, 4; John xviii. 28, 38. \*

The rulers finding Pilate ready to release Jesus, began the more fiercely and vehemently to represent Jesus as a turbulent mover of seditions, throughout Galilee, Judea, and Jerusalem. The governor hearing of Galilee, and understanding He was from thence, consequently belonging to Herod's jurisdiction, sent Him to be judged by Herod, who was then in Jerusalem. This Pilate did to reconcile an enemy, being both at variance till this time. And now Jesus saw the monster who had murdered His forerunner John; and Herod much pleased, (having often heard of His fame), expected to see some miracle wrought by Him: but our Lord, who had often showed His miracles to poor indigent people, would not prostitute His gifts to gratify a tyrant polluted with blood; nor would He vouchsafe him one answer to all his questions, though urged by the Scribes and Pharisees; insomuch that Herod instead of a rival king, looked upon Jesus as a most insignificant person.

Herod\* and his soldiers, now arrayed Jesus in a cast-off robe, and deridingly sent Him back again to Pilate; who again called together the priests, rulers, and people, publicly declaring, that though they had brought this man to him charged with sedition; yet, upon examination, he could not find Him guilty of any crime laid to his charge; and Herod had passed similar judgment: but to comply with their fury, he proposed to scourge, and dismiss Him. This they disap-

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\* HEROD ANTIPAS of Galilee, son of Herod the great, (see chapter I.) had the kingdom of Judea left him in his father's first will; but he altering it, only gave Antipas the tetrachy of Galilee and Peræa. However, with great care and labour, he adorned and fortified the principal places of his dominions; but drew upon himself an unfortunate war with the Arabs, by divorcing the daughter of Aretas their king; that he might espouse Herodias, the wife of Philip his brother, who was still alive. For this incestuous marriage, John the Baptist reproved him. (See the particulars page 39.)

Herodias, his wife growing jealous of her brother Agrippa, (this was he, we read of in Acts xii. who was now deputy of Judea;) instigated her husband to solicit that dignity at Rome. Informed of this, Herod Agrippa accused Antipas of Galilee to the emperor, as an accomplice in Sejanus's conspiracy against Tiberius. (see note at the end of chapter V.) and of correspondence with the Parthians, and also having in his arsenal arms for seventy thousand men. Herod Antipas could not deny the latter, and was immediately banished to Lyons in France, where he and Herodias died in exile miserable enough; and it is said the pretty dancer Salome perished by falling through the ice, and had her head chopped off by it. Matt. xiv. 12; Mark vi. 14; Luke xxiii. 4.—*Rev. J. Brown's Biblical Dictionary.*

proved of, when he invented another contrivance to save Him. The governor was accustomed every Passover to release a criminal whom the Jews nominated: and a criminal then in prison named Barrabbas, who, with other seditious persons, had committed murder in the insurrection; and Pilate supposing they would prefer an innocent man, before a seditious murderer, therefore proposed Jesus with Barrabbas; and repeated that he found no crime worthy of death in Him they accused: but as they usually had a criminal freed at their feast, he proposed to release Jesus called Christ.

At the same time, a new incident excited the concern of the governor; for, while sitting on the tribunal, his wife sent him a message, "to have nothing to do with that just man then before him; for she had suffered many things in a dream about Him." Pilate, therefore became more earnest in his endeavours to release Jesus: but the priests and rulers were the more vehement in moving the people, to require the release of Barrabbas, and that Jesus might be put to death: hence when Pilate asked, "which of the two should be released, Barrabbas or Jesus," they all cried out away with this man, and give us Barrabbas! Thus many of those, who six days before

expected a temporal monarch, in the person of Jesus, crying Hozannah, and spreading their garments in the way for the same Blessed Person; were now, as loud in their clamours for His destruction: for when Pilate asked them, "what he should do with Jesus?" they all cried out, "crucify Him! crucify Him!" thus not merely demanding justice; but impudently, and maliciously, prescribing a punishment the most cruel, and ignominious that could be named. Pilate, not finding in Jesus anything worthy of death, again asked them what crimes He had committed; and as if to convince them of their obstinate malice, again proposed scourging Him and to let Him go: but they encreasing their clamours, in the most tumultuous manner, required that He might be crucified; insomuch that their voices prevailed with the governor. Matt. xxvii. 15, 23; Mark xv. 6, 15; Luke xxiii. 5, 25; John xviii. 39, 40.

Pilate finding no arguments availing, immediately gave orders for Jesus to be scourged; (a punishment very terrible, and dishonourable among the Romans;) and now no doubt performed with extraordinary severity; the soldiers adding many indignities: and, after they had miserably torn His body with scourging, they took Him into the common hall, and stripping



Him, threw a loose purple robe about Him ; and for a crown, putting a wreath of thorns on His Sacred head, and a reed in His hand for a sceptre ; then in derision saluted Him, bowing the knee crying, " all hail the king of Jews !" at the same time spitting in His face, and with the reed, striking Him on the cheek, and wounding the crown of His head with the thorns.

Pilate, supposing that the Jews could not behold Jesus in this deplorable condition, without remorse and pity ; again declared to them, that he had once more brought Him, that they might understand, He was guilty of no crime ; and immediately set Jesus before them ; His head, face, and body, imbrued in blood : Pilate then cried out to the multitude, " behold the man !" As if he had said, see this spectacle of innocent suffering ; but they viewing their once expected king, in such miserable circumstances, exclaimed as before, " crucify Him ! crucify Him !" Pilate said to them, do ye crucify Him, for I find no fault in Him : they answered, they had a particular law, according to which He ought to die ; because he made Himself the Son of God. These last words, appearing to strike the governor with reverential awe, the more perplexed his mind ; therefore returning with Jesus into the judgment hall, began

a new examination, demanding whence He came, and His origin; but Jesus not answering, Pilate the more urgently asked, whether He was not sensible, that he had power either to crucify, or release Him? Jesus calmly replied, He could have no power at all, were it not given from heaven; therefore they who delivered Him up, were guilty of the greater sin. This answer, not decreasing Pilate's endeavours to release Him; the Jews adopted an expedient to work upon the governor, crying out, if he did not punish a man, who set himself up for a king, he was an enemy to Cæsar. Pilate, not a little startled, well knew the jealous temper of the emperor Tiberius Cæsar, who never spared the least rival; and who had lately used great severities; to whom, if the Jews accused him of protecting a rebel to the empire, it might prove his ruin. Pilate therefore, returning with Jesus to the public tribunal, (a paved place called Gabbatha;) and while proceeding to pass sentence upon Him, he let them know it was contrary to his opinion and inclination. Being seated, he said to the Jews, "Behold your king!" But they cried out, "away with Him, away with Him, crucify Him! crucify Him!" Pilate then ironically asked them, whether he should crucify their king? They

answered, "we have no king, but Cæsar;" and thus, for the first time, owning the Roman emperor's sovereignty.

Pilate finding all his attempts to save Jesus, only increased the tumult; called for water, and washing his hands before the people, solemnly declared, he was innocent of the blood of that Just man, and they themselves must answer for it: upon which, they all most impiously cried out, "His blood be upon us, and our children!" A dreadful imprecation, showing at once their malice and awful impiety. Pilate\* then releasing

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\* PILATE was made governor, or Roman procurator of Judea, in the twelfth year of the emperor Tiberius; and began his government after Valerius Gratus, much to the displeasure of the Jews. His conduct toward the Galileans, at whom he took offence, (mentioned Chap. VII,) marks him a most cruel wretch. The Jews were greatly incensed against him, for bringing the emperor's images (idols,) into Jerusalem by night, in contempt of their law; when they immediately, in vast multitudes, repaired to Pilate at Cæsarea, earnestly begging him to remove them: but he refusing, they fell upon their faces, weeping and lamenting, and so continued five days. The following day, sending for the Jews, he sat upon the tribunal to give them a final answer; at the same time ordering his soldiers to surround them, who, with drawn swords, threatened their lives, if they would not desist from their request. This had no effect, for they all with one accord presented their naked throats, professing they would rather die, than consent to a violation of their laws. Pilate, amazed at their constancy, and being ordered by Tiberius, removed the images from Jerusalem to Cæsarea. After this, Pilate gave the Jews another occasion of sedition, by seizing the Sacred money in the temple, to bring water into the

**Barrabbas, condemned Jesus to the cross. Matt. xxvii. 24; Mark xv. 15, 20; John xix. 1, 15. :**

Our dear Lord thus condemned, and abandoned by His followers and disciples; the soldiers and officers having taken off the purple robe, put on

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city; which, though useful, was deemed so great a profanation; that when he came to Jerusalem, they gathered about him in multitudes, murmuring at his proceedings. But he, having previous intelligence of their design, ordered his soldiers, in private apparel, and secretly armed, to mix among the crowds, and fall upon them with sticks; which was executed in his presence: when many died, and were trodden under foot, which put an end to the tumult. Thus severely did he exercise his government over the Jews.

Wicked as was Pilate, yet his conviction of our Saviour's innocence, caused him to try several methods to preserve His life; and his wife's remarkable dream, made him the more intent to preserve Him. The writing fixed to the cross by his order, instead of the usual abstract of condemnation, at once declared Christ's innocence; Royalty, and Messiahship; nor could all the intreaty of the Jews, cause him to alter the inscription. He allowed Joseph the dead body for interment, and the Jews to seal and guard the sacred tomb; so that our Saviour's resurrection became the more notorious. These particulars form a remarkable contrast in such a man's character. However, Pilate for his cruelty and oppression, was ultimately deposed by Vitellus, governor of Syria, and sent to Rome to account for his conduct. Caligula, the emperor, soon after banished him to Gaul, where, in extreme poverty and distress, he put a wretched end to his life.

Justin Martyr, Tertullian, Eusebius and others, inform us of a custom, of the Roman governors of the provinces, sending copies of all their judicial acts to Rome; and that Pilate wrote such an account of our Saviour's miracles and death, and sent it to Tiberius, so that he wished to have Him worshipped as a god; (of whom the Romans had many;) but the senate being averse; the matter dropped.—*Rev. J. Brown's Biblical Dictionary.*

His own garments, and then laid a heavy cross upon Him; who, now like Isaac, bore the wood on which He was to suffer. Passing in solemn procession, through the principal streets of the city, to the infinite triumph of the Jewish rulers, and the discouragement of His admirers; till being faint with loss of blood by scourging, and overburdened with the weight of the cross; they compelled Simon, a Cyrenian,\* (father to two well known disciples, Alexander and Rufus,) to bear it the rest of the way. Among the throngs of people they passed to the place of His crucifixion, were many, especially women; who could not behold this deplorable scene, without the greatest lamentations; and to whom our Lord lifting up His disfigured countenance, (Isaiah lii. 14,) cried out, "O daughters of Jerusalem! weep not for me, but for yourselves and children; for the fatal time is approaching, when ye shall say, blessed are they who never bore children, and that never gave suck. Then shall they call upon the mountains to fall upon them, and the hills to cover them, from the vengeance of heaven; for if they (the Romans) deal thus with a green tree, what

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\* CYRENE, westward beyond Egypt, near the Mediterranean sea; so large a place, as to give the name of Cyrenæcia to the adjacent parts of Africa;—here Simon the Cyrenian resided.

will they do with a dry and sapless trunk !” As if He had said, “ If my portion, who am the Son of God, and innocent, be in your opinion so sad and lamentable ; what will become of the professed enemies of the Lord, who as a dry trunk of a tree, are fitted and marked out for the fire.” (Ezekiel xxi. 2, 3 ; 1 Peter iv. 18.) Thus was the Great Sacrifice conveyed out of Jerusalem as an accursed thing ; just as the scape-goat, on which was confessed the iniquities of the people ; and as the beasts, for sin-offerings were driven out of the camp.

Passing through the gates of the city, they brought Jesus to a rocky hill, on the west side, called Golgotha and Calvary ;\* a common place

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\* MOUNT CALVARY, a small hill upon the greater one of mount Moriah ; and had the name of Golgotha, in Hebrew ; and Calvary, (*from Calvaria, Latin for skull*;) no doubt so given, from its resembling a man's skull. It was appropriated to the execution of malefactors, and therefore, shut out of the walls of Jerusalem, as an execrable and polluted place : but since Christ died on it, has been so much revered, and resorted to by so many Christian sects, as to have thus drawn the city around ; and now stands in the midst of it—a great part of the hill of Zion being now shut out of the walls, to make room for mount Calvary.

There is a church built over our Lord's sepulchre. In galleries round this church, and also in little buildings annexed, are apartments for the reception of Friars and Pilgrims ; and in those places, several nations formerly maintained a society of Monks ;

of execution. This is generally believed to be the same, where Abraham brought his son Isaac to be offered. What a coincidence of events,

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each society, having places assigned to them by the Turks; namely, Latins, Greeks, Syrians, Arminians, Abyssinians, Georgians, Nestorians, Cophrites, Maronites, &c. Some of these have forsaken their quarters, not being able to pay the high rents their Turkish landlords would impose. The Latins, Greeks, Cophrites, and Armenians still remain—but the Cophrites have only one poor representative left—and the Armenians were so much in debt, that they were likely to follow the rest, who have left before them.

Besides these several apartments, each fraternity have their altars, and sanctuaries distinctly allotted to their own services; but a contention has always existed among them, respecting the possession of the Holy sepulchre. To put an end to this, the French king interposed in 1673, by writing to the grand Vizier, requesting him to consign it to the Latins—since which, they have had the privilege to say mass in it. Others have leave to enter for private prayer, but not to perform public offices of religion. That part of the hill, where it is said Christ was fastened to, and lifted up on the cross, is about 12 yards square, and left so high above the floor of the church, that there are 20 steps leading to the top: where the foot of the cross was fixed, is seen the cleft in the rock, said to have been formed by the earthquake: (Matt. xxvii. 51,) another part of this rent, is to be seen in a chapel below; and runs down an unknown depth. That it was made by the earthquake which happened at our Lord's crucifixion, there is only tradition to prove: but that it is natural, and not formed by art, is evident.

The stone, which was laid to secure the sepulchre, was to be seen in the 4th century; as both Cyril, and Jerome, who lived at that time testify. It was kept a long time in the church of the sepulchre; but the Armenian monks, at length stole it from thence by stratagem, and conveyed it to the church which belonged

and how remarkable the type with the anti-type. Here, they first gave Him a mixture of vinegar and gaul to drink, instead of the usual potion of wine and myrrh, to ease and support malefactors under their torments ; but upon tasting it, He refused to drink. Then stripping Jesus of His exterior garments, they nailed His hands and feet to the cross, and lifted Him up, as the brazen serpent upon the pole in the wilderness. And to put Him to greater shame, they crucified with Him two common malefactors, one on each side ; thus accomplishing Isaiah's prophecy, (Chapter liii. 1 to 12.) "He was numbered with the transgressors ; and by His stripes we are healed, &c." Pilate then ordered to be placed on the top of the cross this inscription, in Hebrew, Greek and Latin ; "Jesus of Nazareth, the king of the Jews." The chief-priests, much offended at His being styled king of the Jews, begged of Pilate to alter

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to their order, built where Caiphas' house stood. A modern traveller says, this stone is two yards and a quarter long, and one broad—and plastered all over, except in a few places to receive the kisses of the pilgrims.

It was a tradition, generally received among the primitive Christians, that the *first*, as well as the *second* Adam, was here buried : also, that it was the place, where Abraham intended to have sacrificed his son, the type of our Blessed Lord.



the inscription thus : " that He pretended himself the king of the Jews ;" but Pilate with some anger replied, " what he had written should remain." Matt. xxvii. 31, 38 ; Mark xv. 20, 28 ; Luke xxiii. 26, 38 ; John xix. 16, 22.

Crucifixion, was a punishment the Romans inflicted on the most notorious criminals, commonly slaves, but seldom freemen ; and it included every circumstance of lingering, torture, odium, and disgrace. Hence St. Paul magnifies the exceeding love of our Redeemer, saying, " In that, while we were yet sinners, Christ died for us ; and for the joy that was set before Him, endured the cross, despising the shame. Rom. v. 8 ; Heb. xii. 2.

Such as were to be crucified, were whipped before they suffered : *so was Christ*. The cross was an erect stake, crossed near the top by a transverse piece, on which to extend the arms ; which the criminals bore upon their shoulders to the place of execution,—*so did Christ*. The executioners first stripped off the clothes,—*this was done to Christ* : then fastened the criminal to the cross, commonly with nails,—*thus Christ suffered*. The cause of punishment, called a title, was written in capital letters. (Matt. xxvii. 37 ; John xix. 19.) *This, Pilate ordered to be written, and put upon the the cross on which Christ suffered*.

The horror of crucifixion will be evident, on considering, that the whole weight of a person was borne up by his nailed hands and feet ; and by the small projecting piece in the middle of the cross, until he perished through agony or want of food,—*this Christ underwent*. The dead body of the crucified was generally left on the cross, till it became a prey to ravenous birds ; and so, probably, *would Christ's body have suffered*, but for the intervention of the sabbath,

on which it was not permitted by the Jews, for the body, with the two others, so to remain on that day.

The rites of sepulture were denied to the crucified. Joseph, an honourable counsellor, probably fearing this, *begged the body of Jesus, and laid it in his own new tomb.*

In reference to our Lord thus suffering, the apostle describing His condescension, and submission to this most wretched death of the cross, says, "He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men : and being formed in fashion as a man, He humbled Himself, and became obedient unto death ; even the death of the cross." Phil. ii. 7, 8.

" When I survey the wondrous cross,  
On which the King of Glory dy'd ;  
My richest gain I count but loss,  
And pour contempt on all my pride."

All the circumstances, attending the crucifixion of Jesus Christ, as related in the four Gospels, agree with the accounts given of this punishment by Greek and Roman authors.—*Godwyn's Jewish Antiquities, and Rev. T. H. Horne's Analysis.*

It was near twelve o'clock, or noon, when our Saviour was fixed to the cross ; and His first expression in that dreadful situation, was a gracious prayer uttered for His enemies ; " Father forgive them, for they know not what they do." Thus the last breath of our Dear Lord, was spent interceding for His murderers. The soldiers then divided His garments into four parts ; but unwilling to spoil His coat, (being wove from top to bottom without any seam,) they agreed to cast

lots for it, thus ignorantly accomplishing the words of the Psalmist (xxii. 18,) "they parted my garments among them, and cast lots for my vesture." While our suffering Lord hung on the cross, in the most extreme agony; the multitude, by reviling speeches, added all they could to His misery, some nodding their heads, crying, "Ah, thou that hast power to destroy the temple, and to rebuild it in three days, save thyself; if thou be the Son of God, come down from the cross." The chief-priest and rulers also derided Him, saying, He saved others, himself He cannot save; if He be really the king of Israel, let Him come down from the cross, and we will believe: He trusted in God, let Him deliver Him now, if He will have Him; for He said, I am the Son of God. The soldiers also deridingly said, save thyself if thou art king of the Jews; likewise one of the crucified malefactors urged Him, to save Himself and them also, if He was the Messiah: but the other, esteeming the glorious benefit of our Saviour's prayer for His enemies; seriously rebuked his companion in crime, saying, "dost thou not fear God, seeing that thou art justly condemned to the same punishment? We alas, receive the due reward of our conduct; but this person has

done nothing worthy of punishment." And regarding Jesus with a noble reliance, he cried, "Lord remember me, when thou comest into thy kingdom." A most stupendous faith, to fly for succour to one in the same miserable situation; by all the world abandoned; and apparently by God Himself forsaken. The application was however successful; for our Lord immediately answered, "verily, verily, I say unto thee; this day, shalt thou be with me in Paradise."

Dies He that lives! does then th' immortal die :  
Can reason hear, nor ask the reason why?  
Does He expire, like frail mortality,  
Whose breath is life—His days eternity?  
He does; but why? look infidel within;  
Offended Justice, and uncancell'd sin,  
Each now no more—the debt Eternal paid,  
And full redemption—full atonement made.  
"Father forgive"—forgive "the Spirit cries,  
'Twas man that sinn'd; but 'tis Thy Son that dies!"

*Rev. C. Wesley.*

Our Lord, having thus shown Himself triumphantly merciful on the cross, proceeded to make His will known, before He died; and seeing His mother with the beloved disciple John, He first said to her, "woman behold thy son." Then to John, "behold thy mother;" thus recommending them to each other: from that time, John took

her to his own home ; both dwelling together, as mother and son. During these melancholy transactions, the whole order of nature seemed inverted ; the sun\* was darkened, and the stars appeared from one o'clock, till near three. Full of terror and amazement, men began with fear to lament their former insults : and the whole of this dreadful tragedy was followed by a profound gloom. Matt. xxvii. 38, 56 ; Mark xv. 29, 32 ; Luke xxiii. 39, 43 ; John xix. 23, 27.

Our blessed Lord continued in silent anguish, consuming under God's wrath against sin, ("for on Him was laid the iniquities of us all ;") 'till oppressed with the powers of death, He cried, Eloi ! Eloi ! Lama ! Sabacthani ! My God ! my God ! why hast thou forsaken me ? Some of the spectators not knowing the meaning of the words Eloi, Eloi ; and expecting the coming of Elias, thought He called for his help. Jesus in the

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\* This *eclipse*, or darkness of the sun was the more wonderful ; because the moon was not then in a direct line between our earth and the sun, which is the case when darkness ensues in day-time. The miraculous darkness was universal, as recorded even by Pagan writers

" Well might the sun in darkness hide,  
And shut his glories in ;  
While the great Redeemer died  
For man the creature's sin."

agonies of a high fever, when to fulfil the scriptures, He cried, I thirst; and one of the company, with a sponge dipped in vinegar, by the aid of a stem of hyssop, applied it to His mouth; those around saying, let us see whether Elias will come and help Him. Jesus having tasted the vinegar, in the pangs of death, cried, "It is finished:" by which we are to understand, all the prophecies and types were fulfilled; and the great sacrifice is offered: after which He said, "Father into thy hands I commit my spirit;" and bowing down His sacred head, expired! This was about three o'clock; the time of offering up the evening sacrifice: and at the end of the sixth day of the week. Thus the sun of righteousness set in awful sadness; but only to arise and shine more gloriously, in another and a better world. Matt. xxvii. 45, 50; Mark xv. 33, 37; Luke xxiii. 44, 46; John xix. 28, 30.

At the death of Jesus, nature was convulsed by a most terrible earthquake; the rocks were rent asunder, and the graves of many saints were opened, that they might attest the fact of their Redeemer's resurrection: also the veil of the temple, which separated the Holy, from the most Holy apartment, was rent from top to bottom; into which place, the High-priest alone entered once

every year, to make atonement before God, for the sins of the people. The rent of this veil, showed the end of all temple ministrations ; that there is now one only, and true way of acceptance with God ; for both Jew and Gentile, through the death of His well-beloved Son Christ Jesus, the Mediator between God and man. The centurion, and guard of soldiers, seeing so many prodigies, in great fear cried out, certainly, this was the Son of God ; and all the people, especially the women, were so affected, that they returned smiting upon their breasts.

Our Blessed Lord suffered only in His human nature ; that of man, which He assumed : but being united to the Divine nature—and there thus being a most intimate conjunction of both natures in the person of the Son, from thence resulted a true and proper communication of names, characters, and properties ;—so that the very Eternal Son of God may rightly be said to have suffered, whatever the man Christ Jesus endured in the flesh for sinners ; because the properties of each nature, separately, may reasonably be affirmed of that person in whom the two natures were united. Thus the great evil of sin, which we are apt to make so light of is manifested ; as that God incarnate was made a Sacrifice, to deliver us from the guilt of it. Therefore those who are called by His name, should sacrifice all that is dear to them for the defence of His truth, and the propagation of His glory, and honour in the world. To extend their charity to all mankind, enemies as well as friends :—for while we were the enemies of God, Christ died to obtain peace and reconciliation for us.—*Mr. Nelson.*

## JERUSALEM AT THE TIME OF THE CRUCIFIXION.

Matt. xxvii. 45, 46, 50, 53.

Jerusalem ! Jerusalem !  
What darkness veils thy diadem !  
What shouts are ringing on the air !  
What cries of savage fierce despair !  
What vengeance in each darkened eye,  
Beneath that wild and stormy sky !

Out rush from every gate and tower  
Ten thousand gathered in their power ;  
With flash of shield, and sword, and spear,  
And shouts of death, and vengeance near ;  
With tauntings rude, and savage cry,  
They bear Him on to Calvary.

He bends beneath th' accursed load ;  
His brows are bath'd in deepest blood ;  
The weight of woe, the agony,  
The thirsting spirit born to die :—  
Was there no voice, no mighty power,  
To utter vengeance in that hour ?

It comes ! the hour of wrath is nigh,  
Pale wings are rushing through the sky,  
Wild heralds of the coming hour,  
When earth and heaven shall meet in power ;  
When hell shall sweep in vengeance by,  
With rushing blast, and whelming cry.

It comes ! it comes ! in wildest gloom,  
Lone, dark despair, and wrathful doom ;  
Deep thunder bursting through the sky,  
Pale wildness in the lightning's eye ;  
And crash, and groan, and trumpet swell,  
And cloud, and fire, and thunder's knell.



Earth yawns, beneath Jerusalem !  
A grave for spear, and shield, and helm ;  
'The temple's veil is rent in twain ;  
The thunder peals in louder strain ;  
The lightning gleams 'mid deepest gloom,  
O'er temple, tower, and ancient tomb.

"Eloi!" He spake! from mount and hill  
The thunder's shout re-echoed still ;  
"Eloi!" 'Twas done! from earth and sky  
The clouds-rolled back in majesty ;  
And o'er that sad, and ruined scene,  
Broke forth the evening's purple sheen.

The graves, by every mount and steep  
Gave up their dead from buried sleep :  
The tomb was burst, the lightning shed  
A gleam around the rising dead,  
As on they went from grave and glen—  
The dead towards Jerusalem.

The day is done, the starry sky  
Is shining over Calvary ;  
The crucified are in the tomb,  
Where midnight sheds her darkest gloom ;  
And grave, and shroud, and cypress bough,  
Are hush'd in deepest slumber now.

Redeemer ! Lord ! Anointed King !  
Thou that dost dwell where angels sing !  
Earth waits thy second-advent hour,  
When thou shalt come in wrath and power ;  
When this dark world shall pass away  
To endless night, to endless day ;  
When song, and hymn shall be alone,  
" Redeemer, may thy will be done !"

*Frederick S. Muller, Esq.*

The next day being the Sabbath, the Jews desired of Pilate, the removal of the bodies of the sufferers; and that their legs might be broken to hasten their deaths. This was immediately executed upon the two thieves; but the soldiers finding Jesus already dead, instead of breaking His legs, one of them cruelly pierced His side with a spear, and from the wound issued a quantity of blood and water; the strongest proof that He was dead: thus was completed, as St. John observes, the two prophecies, "a bone of Him shall not be broken," and "they shall look on Him who they have pierced." Psalm xxxiv. 20; Zach. xii. 10.

Among our Lord's disciples, was one of great wealth and honour, named Joseph, of Arimathea;\* who was one of the rulers of Jerusalem; and being a secret admirer of Jesus, would not consent to the judgments against Him; for though he feared the council, yet at the death of his Master, he obtained from Pilate, permission to take down the body and bury it. The governor surprised to hear that Jesus was so soon dead; but being assured of it by the roman Centurion,

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\* ARIMATHEA, a town of Judea; about thirty-six miles from Jerusalem, thought to be the same as Ramatha, situated in the tribe of Ephraim. Here lived Samuel the prophet. 1 Kings i. 1.

he commanded the body to be delivered to Joseph, who wrapped it in fine linen; and at the same time, Nicodemus the ruler, who came to Jesus by night, desirous to share with Joseph, in these last sad offices, to their Master, brought a mixture of perfumes and spices, in which assisted by Mary, and the other women who were present, wrapped up the body according to the Jewish\*

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\* JEWISH MODE OF TREATING THE DEAD, &c.

By the law of Moses, a dead body caused during seven days, legal pollution, to every thing that touched it, even to the very house and furniture. (Num. xix. 14, 15, 16.) Hence the priests, who had daily to minister in holy things, were forbidden to assist at any funerals, except those of their nearest relations. Dead bones, though ever so long in the grave, when digged up, conveyed a pollution to any who touched them; on this account, Josiah burned the bones of the false priests upon the altar at Bethel, (2 Chron. xxxiv. 5,) that the altar being polluted, might be held in greater detestation.

When life was extinct, the first funeral office was, the nearest of kin closed the eyes of the deceased. It was promised to Jacob, that Joseph should *put his hands upon his eyes*. (Gen. xlv. 4.) The next office was, ablution of the corpse; Tabitha they washed, and laid in an upper chamber. (Acts ix. 37.) This was common to both Greeks and Romans; and in Egypt still, the dead bodies are several times washed with rain water. Loud lamentations were made over those greatly beloved, as soon as they expired; (Gen. l. 1; Matt. ix. 23; Mark v. 38,) and especially at their interment. (Gen. i. 10, 11.) The Jews hired minstrels and mourners, to superintend their funeral lamentations, (Jer. ix. 17, and xvi. 6, 7, and xlviii. 36, 37; Ezek. xxiv. 16, 18; Amos v. 16; Matt. ix. 23; Mark v. 38;) and showed great regard for the burial of their dead; for to be deprived of interment, was deemed the greatest

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herbs; to have its blood sprinkled, and to be kept whole; that not a bone of it should be broken :—not only did the offering up of Isaac, and the lifting up of the brazen serpent in the wilderness, by looking upon which the people were healed; and many ritual observances of the Jews, prefigure the manner of Christ's death, and the sacrifice which was to be made for sin; but many express declarations abound in the prophecies, that Christ was indeed to suffer. And Isaiah, who describes, with eloquence worthy of a prophet, the glories of the kingdom that was to come; characterizes, with the accuracy of an historian, the humiliation, the trials, and the agonies, which were to precede the triumphs of the Redeemer of a world; and the history of Christ forms, to the very letter, the commentary and the completion of his every prediction.

In a single passage Isaiah lii. 13, &c. and liii. the connexion of which is uninterrupted, its antiquity indisputable, and its application obvious; the sufferings of the servant of God is previously described as He who was to be the light of the Gentiles, the salvation of God to the ends of the earth, and the elect of God in whom His soul delighted, (Isa. liii. 10; and xlix. 6,) are so minutely foretold, that no illustration is necessary to show that they testify of Jesus. The whole of this prophecy thus refers to the Messiah. It describes both His debasement and His dignity; His rejection by the Jews, and humility; His affliction, and agony; His magnanimity and charity; how His words were disbelieved, and lowly state, how His sorrow was severe, how He opened not His mouth, but to make intercession for the transgressors. In diametrical opposition to every dispensation of Providence, registered in the records of the Jews; it represents spotless innocence suffering by the appointment of heaven; death, as the issue of perfect obedience; God's righteous servant, as forsaken of Him; and one who was perfectly immaculate bearing the chastisement of the guilty; sprinkling many nations from their iniquity, by virtue of His sacrifice; justify-

ing many by His knowledge; and dividing a portion with the great and spoil with the strong, because He had poured out His soul in death. This prophecy therefore, simply as a prediction prior to the event, renders the very unbelief of the Jews an evidence against them: converts the scandal of the cross into an argument in favour of Christianity, and presents us with an epitome of truth, a miniature of the gospel in some of its most striking features. The simple exposition of it, sufficed alone for the conversion of the Ethiopian eunuch. To these prophecies, may in fact be added all those which relate to His spiritual kingdom, or the circumstances, the promulgation, and triumphs of His religion; the accomplishment of which equally proves the Divine mission of its Author, and points Him out as that great personage, with whom they stand inseparably connected.—*Rev. R. Watson's Theological Dictionary.*

## SATURDAY.

All this day, the apostles, disciples, and followers of our Lord, were under a dismal cloud of darkness, overwhelmed with most poignant sorrow; forgetting those promises which might have given them better hopes. The Jewish rulers, now triumphant in their malice, and to prevent the disciples gaining advantage, informed Pilate, saying, "this impostor declared, that in three days, He would rise again; therefore desired the sepulchre might be kept under a strong guard, until the third day, lest the disciples should come by night, and steal away His body; and then persuade the people, that He was risen from the dead: and so the last error be worse than

the first. Pilate granted them a guard, to secure the tomb as well as they could ; setting a seal upon the stone, to secure it against private attempts : thus, by their care and diligence, rendering our Lord's resurrection evident beyond all dispute. Matt. xxvii. 62, 66.

Forty years before the destruction of Jerusalem, say the Jews, the lot no more went up into the right hand of the priest, nor did the scarlet ribbon turn white, nor the evening lamp burn any longer ; and the gates of the temple opened of their own accord. This refers to the day of expiation, when two goats were brought to the High-priest, and one placed on each side of him : at the same time, the two lots were put into an urn, on one of which was written *for the Lord*, and on the other *for the Scape-goat*. After the urn had been shaken, the priest put both his hands into it, and took out the lots ; which, if that for the Lord came up in his right hand, was thought a propitious omen. Till the time of *Simon the just* ; this was always the case. From Simon's time, till the above period, the lot for the Lord came up sometimes in the right hand, and sometimes in the left ; but after our Lord's death, *always in the left*. The scarlet ribbon, tied to the forehead of the Scape-goat, and its turning white, was a token that God accepted of the atonement.

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NOTES ON THE LORD'S SUPPER.

(Continued from page 334.)

The Eucharist, from two Greek words, meaning *good* and *grace*, a thanksgiving ; hence applied to the Lord's supper, observed in commemoration of the death of Christ, *the sacrifice offered for the sins of men*. This rite, had the idea of a sacrifice early conjoined with it, by some of the fathers of the Romish church, being anxious to give their religion a degree of splendor, which might impress the senses ; and so finally came to be re-

garded, as, not merely the symbol of a sacrifice, but *The Sacrifice itself*.

Under the Jewish economy, the numerous sacrifices offered, remarkably rivetted the attention of the people; whence, with the Romish fathers' influence, it became customary in the Christian church to regard the Lord's supper as the *Great Sacrifice*. This quickly gaining ground, the practice was to hold up the elements of bread and wine to the people's view, previous to distribution; to excite more reverential feelings: and thus originated that adoration of them, which afterward was extensively introduced. The writers of the Romish church, gladly bring forward the earliest expressions on this subject, to support the tenet their church espoused. But the curiosity of mankind, would not be permanently satisfied at the threshold of this mystery of the church of Rome; and accordingly, a definite theory was in the ninth century avowed, and defended.

Pascasius Radbert, a monk, afterward abbot of Corby, of Picardy in France; in a treatise on the sacrament, maintained the following extraordinary positions: "That after the consecration of the bread and wine in the Lord's supper, nothing remained of these symbols, but the outward form or figure, under which the real body and blood of Christ were locally present: and that this body so present, was the *identical body that had been born of the virgin*, and suffered on the cross, and which had been raised from the dead." The publication of notions, so decidedly at variance with all that is credible, as might rationally be expected, excited astonishment and indignation: accordingly, many writers employed their talents against it, among whom was the celebrated John Scot; who, rejecting that figurative language so abused, distinctly asserted, that "*the bread and wine used in the Sacrament, are the signs, and symbols, of the absent body and blood of Christ.*" The light of reason, and truth however, was then too feeble to penetrate the darkness of this age. In the eleventh century, the question being again agitated, attracted more notice than before; for several distinguished theologians, shocked with the gross and absurd doctrine, strenuously opposed it. Among these, Berenger was most conspicuous: he inculcated, "*that the bread and wine of the Sacrament are not actually, but only figuratively, the body and blood of Christ.*" This doctrine, so rational, and so agreeable



with scripture analogy, obtained many adherents in France, Italy, and England; but he was fiercely opposed by the highest dignitaries of the Romish church; who assembled councils, and pronounced solemn decrees against his doctrine. However, the councils despairing to overcome Berenger, by the strength of reason and argument, took a more effectual method; and threatened him with death, if he did not recant! At one synod held at Rome, the Romish fathers so successfully alarmed Berenger, who, wanting fortitude to bear their cruelty, confessed himself in error, and subscribed the following declaration: "*The bread and wine, which are placed on the altar, are, after consecration, not merely a sacrament, or figure, but the true body, and blood of our Lord Jesus Christ; which is handled by the priests, and broken and chewed by the faithful.*" Yet he had no sooner escaped from the violence he dreaded, than he discarded the declaration he had signed, and again avowed his original sentiments: but by the persecutions of new councils, he afterward turned aside from his integrity; although he died adhering to the spirituality of Christ's presence in the Eucharist.

After this, the strange opinions of Pascasius rapidly gained ground; supported by all the influence of Popes, and councils; but without a term yet devised, which clearly expressed what was really implied by this opinion. However, in the next century, a theologian adopted the term "*Transubstantiation*," as indicative of the change in the elements after consecration. In the thirteenth century, the celebrated council of Lateran, attended by 412 bishops, and 800 abbots and priors, at the instigation of Pope Innocent the Third adopted "*Transubstantiation*" as an article of faith, in the form it is now held in the Romish church; and denounced with anathemas all who hesitated their assent. Hence, the doctrine was embraced by the western church: (but the Greek church long resisted, and embraced it only in the seventeenth century). The sacramental administration was now viewed by the church of Rome, as a continual sacrifice of the body of Christ for the sins of men, called "the sacrifice of the mass;" and the elevation of the host, or holy elements, was accordingly for the adoration and worship of believers. Thus an ordinance, mercifully designed to preserve the pure influence of the most spiritual reli-

gion, became instrumental, in the hands of ignorant or corrupt men, of introducing the most senseless and degrading idolatry.

A BRIEF EXAMINATION OF THE SACRAMENTS OF THE ROMISH CHURCH.—TRANSUBSTANTIATION.

This term implies, changing of the bread and wine used in the mass, into the real body and blood of Christ by the prayers of the priests. The sixth chapter of St. John, upon which the church of Rome rests so much, as confirming this doctrine, does not at all apply to it; for the Lord's supper was not then instituted, and the council of Trent gives up the chapter, "as wanting the unanimous consent of the Fathers;" because it would prove too much, namely, that by *once receiving* "we have everlasting life, and will be raised up at the last day." And also, that every one not receiving, shall be excluded the kingdom of God, (6 John 58, 54.) The terms there used, therefore, simply mean believing on Christ. And "This is my body, this is my blood, &c.," are plainly to be understood in a figurative sense *only*, according to the whole analogy of scripture language.

THE SACRIFICE OF THE MASS,

Constituting a leading feature, in the belief of the church of Rome, 1st., ought to be founded on plain, unquestionable passages of scripture: but throughout the whole, there can be found but *three* passages by which they attempt to support it. The first in Genesis, (xiv. 18, 19,) which is pretended to be typical of the mass; but it is clear, that Melchizedec offered no sacrifice, for he merely "brought forth" bread and wine, as the Romish Douay Bible reads. That it was *not* for sacrifice, but for the refreshment of Abraham, Josephus supports; so likewise does Cardinal Cajetan in commenting on the passage. The apostle Paul too, in the seventh of Hebrews, makes no allusion to this doctrine, though he is very minute in his description of Melchizedec; which would not have been the case, if it typified so important a thing as the sacrifice of the mass.

2. The passage in Malachi, (i. 11.) by comparing it with the other parts of scripture, shews it could have no possible reference

to the mass. Again, the writers of the Romish church sometimes support the doctrine of the mass, in the *present tense*, of the words in the institution of the Lord's supper, "my blood which *is* shed," but unfortunately for them, the present tense is often used when the *future* is denoted: for instance, Christ says, "I lay down my life," signifies *I will lay it down*; for it was still future at the time He spoke; and He also said to Judas, "that thou doest, do quickly," denoting that thou art about to do. This argument comes with a bad grace from the Romanists, in as much as their own bible, the Douay version, records, "*shall be shed*;" likewise, the latin Vulgate Testament, translated by one of their popes, and the canon of the mass itself, has it in the *future tense*: therefore the doctrine of the mass, may fairly be said to have no foundation in scripture; by which alone every orthodox church is governed. Besides, there is no such thing, as a sacrificing priest under the gospel dispensation, but Christ himself: so therefore, there was no sacrifice to be offered, but the one on the cross; for to make a sacrifice a proper one, there must of necessity be the destruction of the victim: but there is no such thing in the mass, therefore the mass is not a proper sacrifice; for without shedding of blood, there is no remission of sins." (Heb. ix. 22.) The mass is confessedly an *unbloody* sacrifice; and therefore cannot be propitiatory. The seventh, eighth, ninth, and tenth chapters of the epistle to the Hebrews, produce a variety of verses against the doctrine in question. Christ was *once* offered, and that one offering was *all-sufficient*.

The word *mass* signifies "dismissing the people." One of the principal ceremonies in this office consists in lifting up, or offering up the Host, namely, the consecrated elements to God, as personating His Son offered on the cross; likewise for the adoration of the people. It is remarkable the laity of the church of Rome are denied the wine, in the mass, and *only partake of the bread*.

#### ON THE OTHER SACRAMENTS OF THE ROMISH CHURCH.

The church of Rome has *seven sacraments*: Baptism, the Lord's Supper, or Mass; Penance, Extreme Unction, Marriage, Confirmation, and Purgatory; but of these seven, the Protestants

reject five of them, and only retain the two first; because the others want that distinguishing mark to constitute them such. And in this respect, sacraments are distinguished from other ceremonies of religion; so that no rite, which is not ordained of God, can be conceived to be a seal of His promise, of which the *true* sacraments are. Hence, that any rite may come up to the just idea of a sacrament; there is required to be, not only a general resemblance, but also a particular reference to the grace promised in it; as the water used in Baptism, has a pointed allusion to the purifying nature of the Holy Spirit, which accompanied the reception of that rite in the first believers. Also the wine, used in the Lord's supper, has a particular reference to the blood of Christ poured out, for the justification of the believer in Him.

Now in some of the five of the rejected sacraments of the church of Rome, we do not find any matter, with which there is that sign, constituting the true definition of a sacrament: and in others, we cannot find any promise connecting the matter used, with the grace said to be thereby signified; for, upon this connection, the essence of a sacrament depends.

The greater part of Protestants, therefore, following an expression of the apostle Paul, (Rom. iv. 11,) where, speaking of circumcision, consider the sacraments of Baptism, and the Lord's supper, as not only signs, but as seals of the covenant of grace. Those who apply this phrase to the sacraments of the New Testament, are accustomed to apply it to correct those errors, which sway the minds of many of their misled fellow-creatures. The Protestants regard these signs, as intended to represent an inward invisible grace, proceeding from Him by whom they are appointed; and as pledges, that that grace will be conveyed to all the faithful partakers of them. The Sacraments therefore, constitute *Fœdral*\* acts—and God confirms His promise in them; not as if the promise of God were *insufficient* to render any event certain; but because, this manner of exhibiting the blessings promised, gives a stronger impression of the *truth* of the promise; and conveys to the mind the assurance, that it will be fulfilled,

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\* *Fœdral*, belonging to a covenant or agreement.

Accordingly, they account the Sacraments of Baptism, and the Lord's Supper, as the express institutions of God, and essentially necessary to salvation.

#### PROTESTANTS' VIEW OF THE LORD'S SUPPER.

*The French Protestants*, in their confession, thus express themselves, "We affirm, that the holy supper of our Lord, is a witness to us of our union with Jesus Christ; because, that He is not only once dead, and raised up again from the dead for us; but also He doth indeed feed, and nourish us with His flesh and blood. And although He be now in heaven, and shall remain there till He come to judge the world; yet we believe, that by the secret and incomprehensible virtue of His Spirit, He doth nourish, and quicken us with the substance of His flesh and blood. But we say, that this is done in a spiritual manner; nor do we hereby substitute in place of the effect and truth, an idle fancy and conceit of our own; but rather, because this mystery of our union with Christ, is so high a thing that it surmounteth all our senses, yea, and the whole order of nature; and in short, because it is celestial, it cannot be comprehended but by faith."

*The Westminster Catechism*, or Confession of the Church of Scotland, declares, that "the outward elements in the sacrament of the Lord's supper, duly set apart to the uses ordained by Christ; have such relation to Him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent; namely, the body and blood of Christ; although in substance and nature they still remain truly, and only, bread and wine as they were before."

*The thirty-nine Articles of the church of England*, settled in the reign of Edward VI. state, "The supper of the Lord, is not only a sign of the love that Christians ought to have among themselves, one to another; but is rather a sacrament of our redemption by Christ's death; inasmuch that to such as rightly, worthily, and with faith receive the same; the bread which we break is partaking of the body of Christ, and likewise the cup is a partaking of the blood of Christ." This strong language is however modified, to shew that all intended by it is, the spiritual in-

fluence conveyed through the Lord's supper; for it says, "that the body of Christ is given, taken, and eaten in the supper, only after a heavenly and spiritual manner."

The idea of Zinglius, that "the Lord's supper is merely a commemoration of Christ's death, producing a heavenly effect upon the serious and considerate mind," is held by members of the established, and most other churches in Great Britain; and was vigorously defended in Bishop Hoadly's "*Plain Account of the Nature and Ends of the Sacrament of the Lord's Supper*;" and has been recently supported in Dr. Bell's "*Attempt to ascertain the Authority, Nature, and Design of the Lord's Supper*."

#### IMPROVEMENT.

As the obligations to the devout observance of the Sacrament, and the blessings attendant thereon are greatly misunderstood; let it be observed, that the Lord's Supper is a very principal mean of grace by which God draws near to the soul of the believer—and thus he is enabled to draw near to Him, to receive both grace and strength. *Grace* to believe that the soul is interested in the sacrifice of Christ *once* offered, that thereby sin is pardoned, and all its iniquities are covered; so that there is no condemnation to the soul thus believing. *Strength* to love Him more, and serve Him better; and to fortify the mind against trouble and temptation. And as there is no perfection in man, in himself considered—so our Lord, when He said, "do this in remembrance of me," did not give command to His disciples as perfect characters—no; for they were fallible and liable to fall, and very imperfect—so much so, that they could not divest themselves of the thoughts of secular aggrandizement and honour, even to the very last of their Master's life. Therefore, let not the truly humbled sinner, be deterred from approaching the Lord's table on account of the views of his own unworthiness;

"For all the fitness He requires  
Is to feel our need of Him."

Then let the hands that hang down be lifted up; and the self-condemned be encouraged; although thou mayest see nought in thyself but sin, and imperfection.

This, O trembling sinner, is the light of God's spirit, that thus shews thee thy sin and weakness; therefore yet believe, that "God has not appointed thee to wrath, but to obtain salvation through Jesus Christ thy Lord." Looking out of ourselves (observes the apostle,) by faith upon the son of God, and who hath graciously said, "Him that cometh unto me, I will in no wise cast out!"

*The greater part of these notes are taken from Mr. Nelson's Fasts and Festivals; and the Rev. Richard Watson's Theological Dictionary: the latter is a work of great use to the biblical student.*

## CHAPTER XII.

A. D. 33.—TIBERIUS, 19, 20.

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**The day of Our Lord's Resurrection, commonly called  
EASTER SUNDAY.**

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EARLY in the morning of the first day of the week, Mary Magdalene and the other women, who had prepared spices and perfumes, went to perform the last sad offices of love and duty, and arrived at Jesus' sepulchre before sun rising; not knowing of the guard, and seal set upon it. But before their arrival, an angel had rolled away the stone, and sat upon it. This sight, together with the noise of the earthquake, struck such terror into the guards, that they became as dead men;



and when the women came to the place, they found neither guards, nor stone to hinder their entrance to the tomb; and, on entering, they were most astonished, not to find the body: our Lord having obtained a full conquest over death, and broken the barriers of the tomb, with a commotion like that at His death, and followed by the resurrection of holy men, who appeared to many in the city.

Yet, O woman's heart! 'twas thine  
Through that night to watch and weep!  
Touch'd with love and grief divine,  
Still she gaz'd on Zion's steep,  
Till the trembling morn-star gave  
Light to lead her to the grave.

Fearless of the Roman spear,  
Fearless of the Jewish chain;  
Through the valley, dim and drear,  
Trode their steps of toil and pain;  
Though before her Calvary,  
*Darken'd with the accursed tree!*

Urged still on by faith and love,  
Mary gain'd her Master's tomb;  
Lit by wisdom from above,  
What to her was pain or gloom?  
Life was death, death victory:  
She had seen her Master die!

Now was reach'd the lowly cave,  
Where the dead ne'er lay before:  
King, omnipotent to save!  
When our age of guilt is o'er;

What Hosannas shall be sung;  
Where thy tortur'd form was flung!

"He is risen," the cherub said;  
Death is slain, and Life is come;  
Seek the dead, among the dead;  
Light has burst on mankind's gloom:  
In the grave no longer bound,  
From this hour your king is crown'd.

Go, proclaim it to the world!  
That one penitential tear,  
More than diadems impearl'd,  
More than earth, is precious here.  
Earth must still in pain be trod,  
But give the heart entire to God.

*Paulos.*

*From the Poem on Christ's Resurrection in the Amulet.*

In the midst of great concern, the women's fears were increased by the appearance of two angels, saying to them, "why seek ye the living among the dead! Fear nothing, for Jesus of Nazareth who was crucified is not here, but is risen: remember what He told you when in Galilee, that the Son of man must be delivered into the hands of sinners, and be crucified, and rise again the third day: come view the place where the Lord lay; and go quickly and tell His disciples, particularly Peter,\* that He is risen from

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\* PETER is here graciously mentioned by our Lord, not to designate him as Chief or Prince of the Apostles, (as called by the Romish church;) but plainly to take off the doubt, which might

the dead ; and will go before them into Galilee, where they shall see Him, as He promised."

The women remembering the words of our Lord, as alluded to by the angels respecting His resurrection ; left the sepulchre, their minds being filled with great fear and wonder, and hastened to find the apostles, who did not believe what the women told them. Mary Magdalene finding Peter and John, and seeming to doubt what the angels had said, with eagerness told the apostles " they have taken away my Lord from the sepulchre, and I know not where they have laid him." They then ran to the sepulchre, and John arriving first, stooped down, and discovered the burying clothes ; a sign, that the body was not taken by robbers : but Peter went directly into the tomb, and saw the grave-clothes, besides the napkin, lying by itself. John following him, saw the same, and both concluded that the body was removed, as Mary had told them ; for as yet they did not sufficiently understand the scriptures ; nor our Lord's declarations concerning His resurrection. They then both returned back, amazed ;

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lie on his mind, as to his unworthiness to remain an Apostle, after the grievous sin he had committed ; and also to comfort and assure him, he had not forfeited his right, of being still numbered among them,

but Mary, the most intent on seeing her Lord, would not depart from the tomb; but weeping, looked in again, when she discovered two angels in bright apparel, sitting where the body had lain, like the two cherubs at the end of the ark. (Exodus xxv. 18.) The angels asking her why she wept; she answered, "they have taken away my Lord, and I know not where they have laid him." Then turning herself about, she saw Jesus himself, who asked her the same question, and whom she sought. She supposing Him to be the gardener, begged to know, if he had removed Him: upon which Jesus called her by name, when she immediately knew Him; and in transport cried out, Rabboni, (my great Master,) offering to embrace Him. But He said touch me not, for I have not yet ascended to my Father, but hasten\* to my brethren, and tell them, "that I am about to ascend to my Father, and your Father, to my God, and your God."

Mary immediately went to the disciples and told them, "she had seen the Lord," but their

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\* The word *hasten* appears here as a key to open the seeming difficulty, why our Lord should not allow Mary to touch Him, but permit the other women to do so. For Mary no doubt would have been so affected, had she then had an opportunity to indulge her feelings—that He bid her hasten to His *brethren* and tell them of His resurrection.

sorrows were so great, and their faith so weak, that they did not believe it. In the mean time, the other women were met by Him, who saluted them saying, "All hail," when they in extacy fell at His feet, embraced, and adored Him. Jesus then graciously bade them fear nothing, but tell His bretheren "to go into Galilee where they should see Him." Mark xvi. 9; Luke xxiv. 12; John xx. 2, 18.

During these transactions, some of the guards, in a great fright fled into the city; and relating all that had occurred to the chief-priests and rulers, they assembled to consult upon this important affair. Their malice being beyond all example, they adopted the most wretched falsity; namely, that the disciples came and stole Him away by night while the guards were asleep:\* and to assist this story, they gave large sums of money to the soldiers; though upon that supposition, it were impossible for them to know it: however, they were promised, that should their supposed neglect come to the governor's ears, they would be secured from punishment. The soldiers readily took the money, and obeyed their

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\* It was death by the Roman law for a soldier to sleep at his post.

orders ; so this report was commonly spread among the Jews for many years.

The same day, two of the disciples while walking to a village called Emmaus,\* and discoursing of the late melancholy transactions, Jesus himself overtook them, as a traveller ; and seeing them much dejected, cheerfully inquired the subject of their discourse. One named Cleophas said, "Are you only a stranger in Jerusalem, and unacquainted with the things which have happened so lately?" Upon His asking, "what things?" They answered, "concerning Jesus of Nazareth, a prophet wonderful in words and actions before God, and the whole people ; whom the chief-priests and governors have delivered to death, and crucified : but we trusted He was to have redeemed Israel. And this is the third day since His death." Some of the women of our company, having been early at the sepulchre, and not finding His body, surprised us with an account of angels who assured them He was alive ; which is confirmed by some of us, who also went and found as the women had reported, but did not see Him. On this, Jesus reproved their un-

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\* EMMAUS, a village about seven miles north-west of Jerusalem, a city and colony, and now called Nicopolis.

belief, saying, "O fools, slow in heart to believe what the prophets have foretold: was not the Messiah to suffer all these things, before He entered into His glory? Then, beginning at Moses, and going through the prophets, He explained to them the prophecies concerning Himself, and His sufferings.

The difficulty with which the apostles believed their Master's resurrection, takes away all probability of their being imposed upon. Hence one of the ancients says, "their doubting is the confirmation of our faith; and the more difficulty they showed in believing Christ's resurrection, the greater reason have we to believe it."

Blind unbelief is sure to err,  
And scan His works in vain:  
God is His own interpreter,  
And He will make it plain.

Judge not the Lord by feeble sense,  
But trust Him for His grace,  
Behind a frowning providence  
He hides a smiling face.

Ye fearful saints fresh courage take,  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

*Cowper.*

Arriving at Emmaus, and giving some intimation of going farther, Jesus allowed the apostles an opportunity of showing their hospitality, which

they did in desiring Him to stay and eat with them. The day being far spent, He readily complied with their request; and while sitting at table He took bread, blessed and brake it, and delivered to them: as formerly, when they discerned Him to be their Master—but He immediately vanished out of their sight. Then in great astonishment they said to each other, did not our hearts burn within us at His discourse by the way, while explaining the scriptures? And, arising, they hastened with great joy to Jerusalem; where finding the apostles gathered together, they told them, “that the Lord was risen indeed and had appeared to Peter; and related what had happened to them on their journey, and how Jesus was made known to them by breaking of bread: but notwithstanding this, several remained unbelieving. Matt. xxviii. 11, 15; Mark xiv. 12, 13; Luke xxiv. 13, 35.

The apostles, with some others, afterwards assembled in a private place, for fear of the Jews; and being at supper, with the doors closed; Jesus himself came and stood in their midst, saying, “Peace be with you!” The sight of Him caused them great terror and astonishment, supposing they saw a spirit: but to satisfy them, He asked, why they were so alarmed? Assuring them it



was he Himself; bidding them look at His hands and feet: to handle and observe Him, for a spirit had not flesh and bones as they saw He had. Then showing them the wounds of His dear hands and feet, and side, they were greatly transported with joy, and wonder; though they did not fully believe, till Jesus asked them, "whether they had anything to eat?" When they brought Him a piece of broiled fish, and some honey-comb, which He ate before them all. This was no doubt done to confirm their faith, and give them sensible proofs that He was indeed risen from the dead. Then upbraiding their unbelief, and hardness of heart, for giving so little credit to those who before had seen Him, declared, what they now saw, He had foretold them; that all things must be accomplished, which were written in the law and prophets concerning Him. Then enlarging their intellects, that they might understand the scriptures; He said, it is written, "that it was necessary that Christ should suffer, and rise again the third day; that repentance and remission of sins, should be preached in His name, among all nations; beginning first at Jerusalem; and added, ye are witnesses of these things." Before Jesus left them, He gave them a second benediction, saying "peace be with you;" and

breathing upon them, renewed their apostolical and ministerial power, saying, "receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Thus ended the first day of the week, which in honour of the resurrection, has ever since been kept as a Sabbath among Christians. Mark xvi. 14; Luke xxiv. 39, 48; John xxi. 19, 23.

There appears such a connexion between these words of our Lord, as authority to the apostles, with Matt. xvi. 19, and xviii. 18, (see page 179,) that they could not be passed without further notice.

Observe then, in the first instance, Christ said unto Peter, "I will give thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven;" (Matt. xvi. 19,) and afterwards to all the twelve, (xviii. 18,) similar authority to bind or loose; of which power every one of you is steward; (as the keys of the court were given to Eliakim, Isaiah xxii. 22, in token of his being steward of the house, to admit and exclude whom he pleased,) by which we understand, power to exercise censures; and by them, to exclude the impenitent from the church: but upon repentance to receive them again. And to support which authority, our Lord declared, "What ye do, shall be valid in heaven."

Thus, a feature of church discipline is handed down to us by the great Master of assemblies; who would have all wicked offenders thrust out. (1 Cor. v. 11, 12, 13.) That by such a step would be seen their great unworthiness of heaven at last; being even thus unfit to dwell with saints

here; which, with the blessing of God might lead them to true repentance; and on which they were to be received again in the church below, as a warrant of their acceptance in heaven.

Thomas was not with the other disciples when Jesus appeared to them; but when they told him they had seen the Lord, he stated his unbelief of the fact; saying, except I shall see the very holes in His hands, which were made by the nails; and put my finger into them; and thrust my hand into His side, I will not believe. The Son of God, who made use of this unbelief to establish the certainty of His resurrection, appeared on the first day of the following week; as if for a second establishment of that day for the Christian sabbath. The apostles being gathered together, in the same place, with the doors shut, He appeared among them, standing in the midst, and saluting them as before, said, "Peace be with you." Then mercifully looking upon Thomas, whom neither the scriptures nor the apostles could satisfy; He said, "reach hither thy fingers, and examine my hands, and thrust thy hand into my side, and be not faithless, but believing." Thomas, at this wonderful and condescending satisfaction, cried out, "My Lord, and my God!" Jesus said, Thomas hast thou

believed, because thou hast seen, and had the demonstration of sense ; blessed are they who believe without it.

After this, our Lord's second appearance to the apostles, they all resolved to leave Judea, and return into their own province, Galilee : and seven of them, namely, Peter, Thomas, James, John, Nathaniel, also called Bartholomew, and two others not named ; arriving at the sea shore, Peter proposed fishing, and the rest joined him ; but all night they caught nothing ; (as it also happened to Peter, at our Lord's first calling him from the fishing trade). In the morning, a person unknown to them, appeared on shore, and asked them if they had any meat ; upon their answering no, He advised them to cast their net on the right side of the vessel ; which being done, such a draught was enclosed, that they were not able to draw it up. John amazed at the strange circumstance, cried out to Peter, it is the Lord ; on which Peter impatient of delay, girt his fisher's coat about him, and throwing himself into the sea, swam ashore to his Master : the others remaining in the vessel, with much labour, dragged the net full of fishes to the shore. On landing, they were surprised with another miracle, namely, a fire ready made, and fish laid upon it, with

bread provided ; all produced by the Divine hand. Jesus ordering them to bring the fish they had caught ; Peter went and drew the net to land ; which contained an hundred and fifty-three large fishes, without any damage done to the net. After this, He invited them to dine ; then taking the bread and fish, He distributed to them, and ate Himself ; to give them a further confirmation of His human nature, since His resurrection. John xxi. 1, 13.

Dinner being ended, our Lord more particularly addressing Peter, and by way of reflection on His late confidence and failure, asked, whether he loved Him more than he did his fishing vessels ; (and not as some suppose, more than the other apostles.) Peter answered, Lord thou knowest that I love thee : Jesus replied, feed my lambs ; as if He had said, teach those of young and weak capacities. Twice more putting the same question, he received the same answer, but not without some marks of concern from Peter \* the last time. On which Jesus again said, feed my sheep.

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\* PETER, thou who didst basely desert and deny Him with oaths and curses ; thus joining the ranks with the traitor Judas, with all thy faults, thou wast precious in the eyes of thy Lord,

Our Lord now informed Peter, what difficulties he should encounter, and the fate that would attend his office; saying, when he was young, he girt himself, living at his own will, and going whither he pleased; but when he was old, he should stretch forth his hands, and another would gird and bind him; and lead him, where he had no inclination. Thus intimating, by what death he should glorify God; namely, by crucifixion; which in process of time so happened: and then

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who thus addressed thee, "lovest thou me?" Surely had He not loved thee with "an Everlasting love," manifested by praying, that thou shouldst not finally fall into eternal perdition, by thy horrible transgression;—He would not have sent to thee *FIRST*, after His resurrection from the grave; and thus support thy afflicted mind, lest thou, pressed down with over much sorrow, shouldst again fall into the snare of Satan, by *DESPAIR*; which is, as the sin of unbelief—the unpardonable sin!

Our God, how firm His promise stands,  
E'en when He hides His face:  
He trusts in our Redeemer's hands,  
His glory, and His grace.

Beneath His smiles, my heart hath lived,  
And part of heaven possess'd;  
I'll praise Him for His grace receiv'd,  
And trust Him for the rest.

Then why, my soul, these sad complaints,  
Since Christ and we are one:  
Our God is faithful to His saints,—  
Is faithful to His Son.—*Dr. Watts.*

rising up, commanded him to follow ; mystically implying conformity to his Master's death. Peter, ready to drink the bitter cup, and regarding John, he inquired of Jesus, what should be his fate, who was so much the object of His love. Jesus, to check this curiosity, said, if he continue on earth until I come, what is that to thee, whose business it is to follow me. These words appeared to intimate to the apostles, that John should never die ; but John himself confutes the opinion by his gospel. This was the third time our Lord appeared to the disciples, after His resurrection. John xxi. 15, 24.

Shortly afterwards, our Lord appointed a solemn meeting in Galilee, of the whole of His disciples and followers, where He appeared to above five hundred brethren at once, (says St. Paul, 1 Cor. xv. 6,) on the mountain, often used for His private retirement ; thus avoiding a general invitation to the Jews, or to the world, excepting only a select number of persons. At this His first appearance to these, they all fell prostrate, adoring Him, some having doubted of His being risen till this time. And now the partition wall which kept the Apostles from preaching to the Gentiles, being thus removed ; and the Jews having lost their ex-

clusive privileges ; our Lord enlarged the power, and commission of the apostles ; declaring to them, that "all power was given to Him in heaven and earth ; therefore, He commanded them to go through all the world, and by preaching the gospel, to make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things He had commanded. Adding, that he who believes and is baptized, shall be saved ; but he that believed not, shall be damned."

Jesus now informed the apostles, that for the first propagation of the gospel, these following signs should attend believers ; they would cast out devils in His name ; speak other languages ; take up serpents ; drink poison without hurt : and by laying hands on the sick, should recover them. And as they had need of power and strength, to exercise their ministry, He promised them His continual protection ; that "He would be ever present with them." After this our Lord appeared to St. James, in particular, as St. Paul tells us, (1 Cor. xv. 7,) probably to establish him in the church of Jerusalem ; but we have no account of the particulars. Matt. xxviii. 16, 20 ; Mark xvi. 15, 18.



Our Lord, after His resurrection, continued forty days on the earth, manifesting Himself, and preparing the apostles for their future employment. This time being almost expired, they according to order, returned to Jerusalem; and there with other select friends, privately assembled. Jesus coming among them, the last day, particularly commanded, that they should not depart from Jerusalem till they had received the promise of God; and were invested with power from above: for that John indeed baptized them with water; but they in a particular manner should be baptized with the Holy Ghost within a few days. The apostles, though hearing Him discourse of this extraordinary effusion of the Spirit; yet supposed, notwithstanding all they heard to the contrary, that this would be the introduction of His temporal kingdom, and asked "whether He would at that time restore to Israel sovereign authority or not?" Jesus replied, "it was improper for them to pry into times and seasons, which God had reserved in His own power; but after the descent of the Holy Ghost, they should receive sufficient wisdom, and knowledge, and be His witnesses in Jerusalem, Judea, and Samaria, and in the farthest parts of the earth.

And now the time\* being come, when Jesus should leave the scene of all His sufferings, and ascend to heaven, to be far exalted above every

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\* The whole term of Christ's ministry, as executed first, by John His forerunner, in a subordinate or vicarious manner, and afterwards, personally by Himself, was exactly seven years; which years, constituted the last of the seventy weeks of Daniel's prophecy, (ix.) The beginning of this last week, (seven years;) pointed out the time of the coming of Christ in the ministry of His gospel. (See page 48.) In that week, the "covenant was confirmed with many;" and in the last half, the Levitical sacrifices and oblations were made to cease; and at its conclusion, the Messiah was cut off. So Christ became the sacrifice, and died upon the cross, to make atonement, or satisfaction, for our iniquities; by which, having purchased His spiritual kingdom, He took possession of it on His resurrection from the dead. Then the church, being His kingdom, had its beginning; and therein were fulfilled two other of Daniel's prophecies; (chap. ii. and vii.) that Messiah's kingdom should commence and grow upon the decay of the Romans. The four kingdoms, represented by the four metals of Nebuchadnezzar's image, in the first, and by the four beasts in the other, are the monarchies of the Babylonians, Persians, Macedonians, and Romans; and after the decay of the kingdom of the Romans, the kingdom of the Messiah commenced, as plainly expressed in both these prophecies. For the first, that "His kingdom shall be never destroyed, but stand for ever;" and the second, that "there was given to Him dominion and glory, and a kingdom, that all people, nations, and languages, should serve Him; and that His dominion is an everlasting dominion, which shall not pass away, and His kingdom which shall not be destroyed," can be understood only of Christ and His kingdom.

Accordingly, the strength of the Roman empire began to decay in the reign of Tiberius; and then the beginning of the kingdom of the Messiah commenced, in the erection of His church on earth. In the first prophecy, the legs and feet of iron and clay mingled together; implies the two sorts of governments of the

creature; He led the company with Him, to that part of mount Olivet nearest Bethany; when lifting up His hands, gave them His last benediction: and while all were in an adoring posture, He was parted from them by degrees, and in a cloud carried up most triumphantly, into the ineffable glories above!

And as they were steadfastly looking up to heaven, behold two angels, in white and shining raiment appeared; and said, ye men of Galilee, why stand ye gazing up to heaven, with such astonishment. Is it not as your Master told you; that He was soon to return to the glory from which He came? And we are now sent to tell you, that this Jesus shall come in like manner, as ye have now beheld Him go into heaven,

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Roman empire; the legal, under their old constitution; and the arbitrary, and tyrannical, under the emperors. While the first remained, the empire of Rome stood firm, as upon legs of iron; but when the second commenced, arbitrary will and pleasure succeeded with it—then clay, with iron in the feet; thereby making weak, the basis on which the whole structure was founded. As long as Augustus lived, by a policy wise, just, and merciful; the clay in the foundation of his government was as firm as iron; but when Tiberius succeeded, who was more of a beast than a man; and governed with little reason or justice, by a barbarous and cruel will; the clay began to moulder, and the foundation of his kingdom grew weak. At this very time, Christ's kingdom commenced in the election of His church; and then the Jewish church, and the whole Mosaic economy also ended.—*Dr. Prideaux, page 941.*

on the great day, when He will descend from thence, attended with a guard of angels, to dispense final judgment to all the inhabitants of the world: but in the mean time, the heavens must receive Him. Acts i.

The disciples then returned to Jerusalem with great joy, that Jesus their Lord was so honoured by His heavenly Father—and received up into everlasting felicity and glory. And they all continued together in prayer, and praise, and blessing God. Amen.

## CHRIST'S ASCENSION.

Hail ! the day that saw Him rise,  
Glorious to His native skies !  
Christ, a while to mortals given,  
Enters now the highest heaven.

There the glorious triumph waits ;  
Lift your heads, eternal gates !  
Christ hath vanquish'd death and sin,  
Hail the King of Glory in.

See the heaven, the Lord receives !  
Yet He loves the earth He leaves ;  
Though returning to His throne,  
Still He calls mankind His own.

Still for us He intercedes ;  
His, prevailing death He pleads ;

Near Himself, prepares a place,  
Harbinger of human race.

O, though parted from our sight,  
Far above yon azure height,  
Grant our hearts may thither rise,  
Seeking Thee above the skies.

Here let the reader pause, and worship as the disciples did ; for things so Divine call for a special act of adoration. Jesus, with what a frame of soul didst thou leave this world, and ascend to heaven. And art thou still the same ? And is that grace still as free, as full, as extensive, as sufficient, as when first offered at Jerusalem ? Then I am thy captive ; for who can hold out against all this ? Hear me therefore in the following prayer, that some portion of the same Spirit, which renders Thee so adorable, may descend upon me ; and then I am sure to be beloved by Thee : for if this be Thy kindness toward Thine enemies, what art Thou to them that love Thee as their own souls ? And let all those passions, and affections, that held the apostles in extacy and attention, when they beheld the parting of Thy sweet Majesty, in glorious grandeur ; when they beheld the marks of Thy late sufferings, and present authority of all power in heaven and earth ; and of brotherly love at once seated in Thy Divine aspect ; when they beheld the heavens opening, their Lord ascending, and followed Thee with eyes drowned in love, and stretching with wonder into the celestial presence ;—let the same passions, and affections, so possess my soul, and devote me to Thyself and service ; that I may never give over looking upward in expectation, till I shall behold Thee in like manner, coming the second time, without sin unto salvation. Even so come Lord Jesus.—Amen.

END OF THE LIFE OF CHRIST.

THE TESTIMONY OF JOSEPHUS, THE CELEBRATED JEWISH  
HISTORIAN, RESPECTING CHRIST.

*As Josephus was a rigid Jew, his testimony, to the truth of the facts recorded by the writers of the New Testament, is the stronger, and the more remarkable.*

“Now there was about this time Jesus, a wise man, if it be lawful to call Him a man; for He was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to Him, both many of the Jews, and many of the Gentiles: He was Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned Him to the cross; those that loved Him at first did not forsake Him, for He appeared to them alive again the third day, as the divine prophets had foretold. These, and ten thousand other wonderful things concerning Him are stated; and the tribe of Christians so named after Him, are not extinct at this day.”—*Antiquities, Book 18, Chap. 3.*

THE PERSONAL BEAUTY OF CHRIST.

Much has been written, concerning the form, beauty, and stature of Jesus Christ. Some asserting, He was in person the noblest of the sons of men. Others, that there was no beauty nor grace in His outward appearance. St. Jerome believes, that a lustre, and majesty, which shone about our Saviour's face, were capable of winning all hearts; and it was this, that drew the apostles with so much ease to Him; it was this majesty, that struck those down, who went to take Him in the garden. St. Barnard, and St. Chrysostom, contend for the beauty of Jesus Christ's person; but the most ancient fathers have acknowledged, that He was not at all handsome. Celsus objected, that Jesus Christ as a man, was little and ill-made. Clemens Alexendrinus says, that the person of Jesus Christ was not beautiful; as also

does Cyril of Alexandria. Tertullian says, that His outward form had nothing to attract consideration or respect. St. Austin confesses, that Jesus Christ as a man, was without beauty, and advantage of person ; and Eusebius, Basil, Theodoret, Ambrose, Isidore, &c. explain the passage in the Psalms, "Thou art fairer than the children of men, to relate to His divinity." This difference of opinion, shows that no certain tradition is extant on the subject. The probable truth is, that all which was majestic and attractive in the person of our Lord, was in the *expression* of His countenance ; the full influence of which was chiefly displayed in the intercourse with His disciples ; whilst His general appearance, presented no striking peculiarity to the common observer.—*Rev. R. Watson's Theological Dictionary.*

## CONCLUDING CHAPTER.

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ON THE DEITY, AND MIRACLES OF CHRIST : THE PRESERVATION OF THE JEWS, AND THEIR CLAIMS ON THE CHRISTIAN WORLD ; AND A COMPARISON OF THE RELIGION OF MOHAMMED, WITH THAT OF CHRIST'S :

*Intended to exhibit some of the principal Evidences of Christianity ; and the folly of Scepticism, and Infidelity.*

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### ON THE DEITY OF CHRIST.

IF Jesus of Nazareth was the Messiah, in that character His Deity also is involved ; because the Messiah is surrounded with attributes of divinity in the Old Testament ; and our Lord himself, as certainly lays claim to those attributes, as to the office of "The Christ." Without referring here to the doctrine of a *Trinity of Divine Persons in the Unity of the Godhead* ; it is sufficient now to show, that both in the Old, and in the New Testament scriptures, the Messiah is contemplated as a Divine person. In the very first promise of redemption, His superiority to that great and



malignant spirit, who destroyed the innocence of man, and blighted the fair creation of God, is unquestionably implied; whilst the angel of the Divine Presence, the angel of the Covenant, who appears so prominent in patriarchal times, and in the early periods of Jewish history; and was understood by the early Jews as the future Messiah, is seen at once, as being distinct from Jehovah, and yet having the attributes of Jehovah himself; bearing that incommunicable name, and performing acts, and possessing qualities of unquestionable divinity. As the "Redeemer" of Job, the object of his trust and hope; and said to be a "living Redeemer," to see whom at the last, was to "see God." As "Shiloh," in the prophecy of Jacob, He is represented as having an indefinitely extensive reign, over "the people" gathered to Him: and in all subsequent predictions, respecting this reign of Christ, it is represented so vast, so perfect, so influential, upon the very thoughts, purposes, and affections of men, that no mere creature can be reasonably supposed capable of exercising it.

Of the second Psalm, so manifestly appropriated to the Messiah; it has been justly said, that the high titles, and honours, ascribed in this Psalm to the extraordinary person the chief subject of it, far transcends any thing that is ascribed in scripture to any mere creature. And if the Psalm be compared with parallel prophecies; if it be duly considered, that not only is the extraordinary person here spoken of called, "the Son of God;" but that title is so ascribed to Him, as to imply that it belongs to Him in a manner which is absolutely peculiar; as He is said to be begotten of God, (verse 7); and is called by way of eminence, "The Son," (verse 12); that the danger of provoking Him

to anger, is spoken of in a very different manner, than as if speaking of a mere creature ; for, when the kings and judges of the earth are commanded to serve God with fear, they are at the same time instructed, to "kiss the Son" as an expression of adoration ; and particularly as other scriptures awfully threaten those who trust in a mere man. The Psalmist contrariwise expressly calls *them blessed*, who trust in the Son here spoken of:—all these together make up a character of unequivocal divinity. But when God says, He will set His Son as King, on His holy hill of Zion ; this contains intimation of subordination of that Divine Person, who was to be incarnate, and engage in a work assigned by the Father. But the former part of the forty-fifth Psalm, is by St. Paul applied to Christ, who is addressed in these exalted words, "Thy throne, O God, is for ever and ever :—a sceptre of righteousness, is the sceptre of Thy kingdom." In the same manner, Psalm 102, is applied to Christ by the same authority ; and there He is represented, the Creator of all things, changing His creations as a vesture, and yet Himself continuing the same, amidst all the mutations of the universe. (1 Heb.) In Psalm 110, David says, "Jehovah said unto my lord, (Adonai), sit thou upon my right hand, until I make thine enemies thy foot-stool." And in Isaiah 6th, the same Adonai is seen by the prophet "seated on a throne, high, and lifted up;" receiving the adoration of seraphs, and bearing the title "Jehovah Lord of Hosts," of which passage, St. John makes a direct application to Christ.

Isaiah predicts His birth of a virgin, as "Immanuel God with us." The same prophet, gives to this wonderful Child the title of "Mighty God the Everlasting Father, and the

Prince of Peace;" so that, if there be any dependance on words, (says Dr. Pye Smith,) the Messiah is here drawn, in the opposite characters of humanity and Deity :—the nativity, and frailty of a mortal child ; and the incommunicable attributes of the omnipresent, and eternal God ! Twice He is called by Jeremiah, Jehovah our righteousness. Daniel terms Him, " The Ancient of days," or " The Immortal : " and Micah declares of Him, (which a council of Jews, assembled by Herod, applied to the Messiah,) that " He who was born in Bethlehem, was even He, whose goings forth are from eternity." Thus, the prophetic testimony describes Him, as " The Wonderful ; " since He should be in a sense, the Son of God, (Psalm ii. 7 ; Isaiah ix. 6 ; ) as existing, and acting, during the patriarchal and Jewish ages, and even from eternity, (Psalm xl. 7, 9 ; Micah v. 2 ; ) as the guardian and protector of His people, (Isaiah xl. 9, 11 ; ) as the proper object of the affections, of confidence, and of the religious homage of angels and men, (Psalm ii. 12 ; and xcvi. 7 ; ) and finally declares Him, the Eternal and Immutable Being, the Creator, God,—the mighty God, *Adonai*,\* *Elohim*, *Jehovah*.

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\* ADONAI, (Hebrew,) is one of the names of God, and signifies properly *my Lords* ; as *Adoni* signifies *my Lord*, in the singular number. The Jews, who either out of respect, or superstition, do not pronounce the name of Jehovah, but read Adonai instead of it, as often as they meet with the name Jehovah in the Hebrew text. The ancient Jews, however, were not so scrupulous : there is no law forbidding them to pronounce this name.—*Rev. J. Brown*.


ELOHIM, (Hebrew,) one of the names of God.

JEHOVAH, (Hebrew,) the most sacred name of God, denoting Him, *who is, who was, and is to come*.

In perfect accordance with these views, does our Saviour speak of Himself; asserting His pre-existence, as having come down from heaven; and as existing "before Abraham;" and as being "in heaven," whilst yet before the eyes of His disciples on earth. In the same peculiar manner does He apply the term "Son of God" to Himself in a sense, to assume in it Divinity; that the Jews on that account, attempted to stone Him as a blasphemer. The whole force of the argument, by which He silenced the Pharisees, when He asked them how the Messiah, who was to be the Son of David, could be David's Lord, in reference to the doctrine of the Messiah's divinity:—and when he claims, that all men should honour Him as they honour the Father; and that He quickeneth whom He will; that where two, or three, meet in His name He is in the midst of them, and would be with His disciples "to the end of the world." Who does not see, that the Jews concluded right, when they said He made Himself "equal with God," an impression Jesus took no pains to remove, although His own character bound Him to do so; had He not intended to confirm that conclusion. So numerous are the passages, in which Divine acts, titles, and qualities, are ascribed to Christ, in the apostolical epistles; and so unbroken is the stream of testimony from the apostolic age, that the Deity of their Saviour was the undoubted, and universal faith of His inspired followers, and of those who immediately succeeded them. The whole argument is this: if the Old Testament scriptures represent the Messiah as a Divine Person; the proofs which demonstrate Jesus to be the Messiah, demonstrate Him also by consequence to be Divine. Yet though there is a union of natures in Christ, there is no

mixture or confusion of their properties: His humanity is not changed into His Deity; nor His Deity absorbed by the humanity; but the two natures are distinct in one Person. How this union exists, is above our comprehension; and indeed, if we cannot explain how our bodies and souls are united, it is not to be supposed that we can comprehend the mystery of "God manifest in the flesh." So truly does Christ bear the name given to Him in prophecy—"Wonderful."

The doctrine of the Deity of Christ, derives further confirmation, from considering; that in no sound sense can the scriptures of the Old and New Testaments be interpreted, so as to make their often apparently, contradictory statements respecting Him harmonize. How, for instance, is it that He is arrayed in the attributes of divinity, and yet capable of being raised to a kingdom and glory? that He is addressed "Thy throne, O God, is for ever and ever," and yet it should follow, "God, even thy God hath anointed thee with gladness above thy fellows?" That He should be God, and yet by human birth "God with us"—that He should say, "I and my Father are one," and "my Father is greater than I"—that He is supreme, and yet a servant; that He is equal, and yet subordinate—that He, a man, should require and receive worship and trust—that He should be greater than the angels, and yet "made lower than the angels"—that He should "be made flesh," and yet be the Creator of all things—that He should raise Himself from the dead, and yet be raised by the power of the Father. These, and many other declarations respecting Jesus, are intelligible, only so far as they state the facts respecting Him; but, on the contrary, are wholly beyond the power of



interpretation, into any rational meaning, on any theory which denies Him a real humanity on one hand, or a real and personal Divinity on the other. So powerfully in fact has this been felt, that in order to evade the force of the testimony of scripture; the most licentious criticisms have been resorted to by the deniers of His divinity; such as would not certainly have been tolerated by scholars, in an attempt to interpret any other ancient writing.—*Rev. R. Watson's Theological Dictionary.*

## ON THE MIRACLES OF CHRIST.

(*From Rev. T. H. Horne's Analysis.*)

A Miracle, is what takes place differently and contrary to the common course of things, and the known operations of nature; by the act, aid, or permission of God, to prove or illustrate some particular doctrine; or to establish some particular person's Divine mission and authority.

Nature, the assemblage of created beings, acts by, or upon each other, agreeably to certain laws, called the course or order of nature; invariable in themselves, and by which God governs the world: every *variation* from these laws is called a *miracle*. The ordinary course of nature proves, the being and providence of God; and miracles, which are contrary to that course, prove the Divine commission of the person who performs them.

*Christ's miracles were very numerous.* About forty are narrated at length. And the evangelist John, in the last verse of his gospel asserts, that He performed a greater number than are in any way recorded.

*These miracles were permanent, and might be reviewed and*

*re-examined; (as many of them were.)* We are told of Christ giving sight to the blind; curing the leprosy; making perfect those who wanted a limb; those who were bouned double, straight; those who shook with palsy, robust: nerving with strength the withered arm; restoring the demoniacs; and raising the dead to life. And after our Lord's ascension, we find the apostles, in His name expelling demons; restoring the lame; giving sight to the blind; healing all diseases; and giving life to the dead. And these supernatural works were frequently repeated through a series of years; precluding all suspicion of human arrangement, and imposture.

*The design of Christ's miracles was important, and worthy of their Almighty author; and in subservience to their grand object, the confirmation of His divine mission. These miracles were wrought, to carry on one vast plan of Providence, extending to the consummation of all things; to establish the Christian Religion, as a system of belief, hope, and practice, adapted to the wants and conditions of mankind; previously revealed in part to the prophets, and promised to the Jews; and intended to destroy the prevalent and pernicious moral evils, atheism, scepticism, immorality, and vice.*

*These miracles were wrought for the most benevolent purposes, to alleviate misery in every form; and they involve the characters of the greatest goodness, and the greatest power. Only two of these miracles bear any marks of severity; viz. Christ's suffering the demons to enter the herd of swine, and His causing the fig-tree to wither away. Matt. viii. 28, 34; Mark v. 12, 17.*

*The destruction of the swine; though commonly regarded*

as such was, in point of fact, not a miracle. The demons did not enter the swine by *command*, but by *permission*; for which satisfactory reasons may be assigned. And if the owners of the swine were *Jews*, as there is every reason to believe, they were justly punished for deliberate violation of their law, which prohibited keeping swine : and if they were *Gentiles*, Christ might permit the demons to enter the swine, to convince their owners, of the sanctity of the Jewish laws they were accustomed to ridicule ; and to punish them for laying a snare in the way of the Jews.

*The barren fig-tree.* In causing the barren fig-tree to wither away, Christ neither invaded private property, nor injured the community ; but dictated an important lesson to both His disciples, and to all mankind ; viz. that if we neglect, or wilfully misemploy our opportunities of improvement in religious knowledge ; we must expect to be withered, like the barren fig-tree, by the displeasure of the Lord Jesus, when He comes to judge the world.

*The greatness of the miracles.* The diseases which Christ healed were incurable, and had baffled every attempt of art ; and this secures the miracles from suspicion of imposture.

*The persons before whom the miracles were wrought, claim our especial notice,* for they lived in a learned age, and were not easily deluded.

*The miracles were performed with publicity and disinterestedness ;* and the effects produced, confirm their validity and truth ; for numbers who were spectators of them, yielded to conviction, and embraced the gospel.

*The reality of the miracles were never denied.* Jewish, and heathen opposers of Christ and His apostles, were constrain-



ed to admit the reality of them, though they denied the Divine commission of Him who performed them.

#### THE MIRACLE OF CHRIST'S RESURRECTION.

The most remarkable miracle related in the New Testament, the Resurrection of Jesus Christ from the dead, demands a distinct examination.

*Christ's prophetic declarations concerning His death and resurrection.* Jesus repeatedly predicted to the disciples, the circumstances of His death and resurrection; when He did this, He must have had fore-knowledge of what He predicted: If He did *foresee* that He should rise again, He could have believed it only, on the previous experience of His power, of giving sight to the blind, health to the sick, and above all, life to the dead.—His miracles therefore being true, He possessed sufficient power to raise Himself also to life. On the *very account of Christ's foretelling His resurrection*, did the Chief-priests and Pharisees set a watch at the sepulchre.

*The reality of the resurrection.* It is undisputed that Jesus died upon the cross, and was interred in the sepulchre; where the Jews took the precaution to place a military guard. After the resurrection, the Jews reported, that the disciples stole the body away, while the guard were sleeping; a circumstance so manifestly improbable, and false, as themselves acknowledge by promising safety to the guard, if called to account, for the charge of being asleep—(unknown and punishable with death, in a Roman soldier.) And if all were asleep, how did they know who stole the body, the disciples or other persons? Therefore Matthew

faithfully records the report, without a word to refute it. Consider further—

*The terror of the timid Disciples, and their small number.* The season, that of the Annual Passover, when Jerusalem was full of people, and the time of full moon, when the night was very light.

*Is it probable, that so many men as composed the guard, would all fall asleep in the open air at the same hour; and had the soldiers been asleep, how could they know what was doing? Would not the noise in opening the sepulchre awaken some, if not all of them, and if any were awake, would he not have alarmed the rest, and prevented the attempt?*

Besides, the composure and regularity in the tomb, are inconsistent with the hurry and trepidation of thieves, stealing in a moon-light night, when an armed guard is near.

*Observe the conduct of the rulers!* They did not order the apostles to be seized; they did not command the soldiers to be punished; they did not bring the whole to a judicial determination; this is great neglect in men so anxious to guard the sepulchre. Why did they never afterwards charge the disciples or apostles themselves, with having stolen the body? Because they could not, is perfectly plain.

**OBJECTION.**—*Christ did not shew Himself to the Chief Priests and Jews.*

**ANSWER.**—For this, numerous satisfactory reasons may be assigned. Probably the Jews would not have admitted that evidence. Had Jesus appeared to them after His resurrection, and had they acknowledged Him to be the Messiah; most probably they who made this objection, instead of being satisfied, would have suspected, and represented the whole as artifice and imposture. Or have said, that they

were haunted with spectres, and consequently that their testimony was of no value. Had they remained unconvinced, the fact would have been questioned : had they been convinced, without honest resolution to declare the truth, the fact would have continued doubtful ; and, had they been convinced, and acknowledged Jesus to be the Messiah ; the loud clamour of combination, would have ascribed the progress of christianity to the influence of its advocates.

*The character of the witnesses, proves the truth of the Resurrection of Christ.* Observe their condition ; they were mean, despised, and most of them unlearned men, consequently unequal to the task of imposing upon others.

*Their number ;* and also of Christ's different appearances, at different hours of the day, and at different places : on one occasion even to "above five hundred persons."

*Their incredulity, and slowness to believe the resurrection of Christ : and the moral Impossibility of their succeeding in palming an imposition upon the world.* It is inconceivable, that a man should deliberately, and willingly, expose himself to all kinds of punishments, and even death itself ; to testify as a fact, that which he knew to be false. And had there been *one* person so disposed, can it be imagined that numbers would have formed the same resolution ? Besides, though many persons should have agreed to attest a falsehood ; yet it is inconceivable of those, who considered perfidy and lying as sins utterly inimical to their salvation : neither could it be supposed or expected of those, who by allowing the resurrection of Christ to be a fiction ; would also allow that they had followed an imaginary Messiah. Such a mutual agreement could not have been carried on ; some

of them, to avoid punishment, or gain reward, would have discovered its falsehood.

*Observe the Facts they avow.* Their testimony relates to facts, in which it was impossible they could have been deceived ; such as seeing, touching, sitting at table, and conversing with, their risen Master.

*The Agreement of their evidence.* They all unanimously deposed, that Christ rose from the dead.

*Observe the tribunals before which they gave evidence ;* and the multitudes by whom it was scrutinised ;—Jews and Heathens, Philosophers and Rabbies ; and a vast number of persons annually present at Jerusalem : circumstances by Providence so ordered, that the apostles' testimony might be unsuspected.

*Notice also the time when this evidence was given.* Only three days after the crucifixion, they declared that Christ was risen, as he had foretold.

*Consider likewise, the place where the Apostles bore their testimony to the resurrection.* They preached a risen Saviour, in the synagogues ; and in the prætorium, at Jerusalem ; the city where He had been ignominiously crucified.

*Consider the Apostles' motives for publishing Christ's resurrection :* not to acquire fame, riches, or glory, but, on this fact, to found a series of exhortations to repentance, faith, and holiness, never proposed by an impostor : and living as no impostor ever lived, they were enabled to appeal to their converts, for the sanctity, justice, and unblamable tenor of their lives.

*Lastly,* the miracles performed by these witnesses, in the name of Jesus Christ, after the effusion of the Holy Spirit on the day of Pentecost, and the success which attended their

preaching throughout the world; are God's testimony to the fact of Christ's resurrection from the dead, as well as to their veracity in proclaiming it.

It may be remarked, that the Lord's Supper is a perpetual memorial of His death; and the weekly festival of the Lord's Day, commemorates the miraculous fact of His resurrection. These memorials were instituted at the very time when those circumstances occurred, and since then, they have been observed throughout the Christian world, to the present time.

#### A COMPARISON OF SCRIPTURE MIRACLES,

*With pretended Pagan and other Miracles, will completely shew the truth of the former, and imposition of the latter.*

The scene of most of them is laid in remote countries, and distant ages. They are said to have been performed in times of gross ignorance, and were wrought in secrecy; when the common people were likely to be deceived. They were performed by persons of high rank, held in profound veneration by the common people; and were never subjected to any scrutiny. They were designed to support the established religion, and ingrafted upon the superstitious notions of the vulgar. They are not vouched by any credible testimony—and moreover, a business huddled up in a corner, or a cloister, or before a few interested persons, is not properly attested.

They were not credited by the intelligent and judicious, among the heathen and others. But the contrary argument applies to the Miracles recorded in the Scriptures; whose

reality is substantiated by the most positive and irresistible evidence.

If the various arguments in support of the Christian Religion cannot be disproved, (*and disproved they cannot be,*) all the objections conceived must proceed from some mistake; and those arguments, with the conclusions deduced from them, ought not to be rejected on account of the objections, but *such objections ought to be rejected on account of the arguments.* Every science has its difficulties, and it is not pretended that Theology is without them. But difficulties can never alter the nature of things, *and make that which is true to become false.*

To a *considerate* mind, all the objections against Religion cannot seem nearly so great, as those which arise against Infidelity; from the supposition, that God should not at all reveal Himself to mankind: or that the heathen oracles, or the Koran of Mahomet, should be of Divine revelation.

How frequent is the charge of credulity and superstition, brought by modern unbelievers against Christianity; yet this charge attaches, with no small force to the opposers of Revelation. For it is much more easy to believe the facts, recorded in the New Testament, than to suppose them false; and believe the absurd consequences, which must follow from such a supposition. It is much more credible, that God should work a miracle, to establish a useful system of religion; than that the first Christians should act against every principle natural to man. No man of reason can pretend to say, but that God may require us, at our peril, to notice some things, to inquire into them, and to consider them thoroughly. And the pretence, of want of greater evidence sometimes made, will not excuse *carelessness* or un-

*reasonable* prejudices ; when God has vouchsafed us all that evidence, either fit for Him to grant ; or reasonable for men to desire ; or of which the nature of the thing to be proved, was capable. Therefore, they who will not be convinced by the present evidence, of the truth, and certainty of the Christian religion, would not be convinced by any other evidence whatsoever.

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ON THE UNPARALLELED AND WONDERFUL PRESERVATION  
OF THE JEWS.

The preservation of the Jews, says *Basnage*, in the midst of the miseries they have undergone, during eighteen hundred years, is the greatest prodigy imaginable. As most religions depend on temporal prosperity, they triumph under the protection of a conqueror ; they languish with sinking monarchies. The Christian church, considerably diminished by the persecutions to which it was exposed, could not easily repair the wastes made by these acts of violence : but here, we behold a people hated, and persecuted for the last 1800 years, yet existing, and widely extended. Kings having often employed their severity, in the hands of executioners, to ruin them. The seditious multitudes by murders, and massacres, have committed ravages still more violent : and Princes, People, Pagans, Mahometans, and Christians, however disagreeing in other respects, have all united in the design of exterminating the Jews, but *have not succeeded*. The bush of Moses, surrounded with flame ever burns, and is not consumed.

The Jews have been expelled, from different parts of the world ; which has only served to spread them the wider in all regions. From age, to age, they have been exposed to

misery and persecution ; yet still they exist, in spite of the ignominy and hatred, which have pursued them in all places ; whilst the greatest monarchies have fallen, and nothing remains of them, beside their names. The judgments, which God has exercised upon this people, are surprisingly terrible ; extending to the religion, and the very land in which they dwelt. The ceremonies essential to their religion, can no more be observed : the ritual law, which cast a splendour on the national worship, and struck the pagans with so much awe, that they sent presents, and victims to Jerusalem, is now absolutely fallen—having no temple, no altar, no sacrifices ; their land appears to lie under a never-ceasing curse. Pagans, Christians, Mahometans, and other nations, have by turns seized upon and held Jerusalem ; and to the Jews only, has God refused the possession of this small tract of ground. In all these things, there is no exaggeration : we are only pointing out known facts ; and far from wishing to raise an odium against this once most highly-favoured people ; conclude, that it ought to be regarded, as one of those incomprehensible prodigies, only to be understood and unravelled by Deity itself ; since, in spite of evils so indurable, and patience so long exercised, they are preserved by a most remarkable and particular Providence. The Jews ought to be weary of expecting a Messiah, who so disappoints their hopes ; and the Christian, ought to have his attention and regard excited toward a race of men whom God so miraculously preserves. The whole is a standing proof of the truth of His word ; as it so signally, and beyond all contradiction fulfils, even to particulars most minute, its ancient, and numerous predictions.

The long protracted existence of the Jews, as a separate



people, is not only a standing evidence of Bible truth; but is of that kind, which defies imitation or parallel. Were this people totally extinct, some might affect to say, that they never had existed; or, that if they have existed, they never practised such rites as are imputed to them; or, that they were merely a small tribe of unsettled Arabs. The care, with which the Jews preserve their sacred books, and the conformity of those preserved in the east, with those of the west, as lately attested; is a satisfactory argument, in favour of the genuineness of both: and further, the dispersion of the nation has proved the security of these documents; as it has not been in the power of any enemy, however potent, to destroy the entire series; or to consign the whole to oblivion.—*Rev. R. Watson's Theological Dictionary.*

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ON THE CLAIMS OF THE JEWS TO THE SINCERE SYMPATHY  
OF CHRISTIANS.

*The interest and importance of this paper, the compiler hopes will excuse the insertion of it here; though not in strict unison with the others of this chapter.*

In very truth, there are claims, which the Jew can urge, in which the Gentile cannot share. It may be asked, and strongly too, is the account of justice toward that nation settled? Is the long arrear of Gentile gratitude to that nation discharged? For to what blessing shall we refer, in the long catalogue of our own mercies, which we have not derived from Israel?

Amid the sorrows, and vicissitudes of life, do we find daily consolations from God? Under the terrors of conscience, do we behold a peaceful asylum in the Gospel of Christ? By the bed of death, or at the oft-frequented grave

of departed friendship, do we wipe away our tears in the prospect of a sure, and certain hope of a resurrection to life eternal? From whence do these consolations flow? from Judah! 'The volume of God was penned by Jewish hands; the Gospel was proclaimed by Jewish lips; yea the Sacred Victim on the cross,—the world's only hope, the sinners' only joy,—wears not He, the lineaments of the children of Abraham? And, without the blush of self-abasement, can we speculate any longer, on our indifference to the Jewish cause; and coldly complain, that we feel not here, that energy of sympathy, which we can feel on other appeals to our compassion?

Christians! at length remove the stigma; repay the debt, a debt of gratitude! Admit the claims of justice; feel, toil, supplicate, for those whose forefathers felt, and toiled, and prayed for you!

Think, I pray you, of all their former grandeur, and contrast it with their present desolation. Such a contrast raises, even under ordinary circumstances, a keen emotion. No sympathy is so strong as that, which is excited by fallen greatness. Why does the traveller linger amidst the scenes of ancient art? Why, for so many years has the poet, and the philosopher, wandered amidst the fragments of Greece and Rome? Why paused, with excited feelings, amidst their broken columns, their mouldering temples, their deserted plains? It is because their day of glory is past;—it is because their power is departed—their influence lost! The gloomy contrast casts a shade over the renown, and destiny of man.

Similar emotions have, indeed, been often felt amidst the scenes of Jewish fame. The forsaken banks of Jordan,

where the Psalmist once might tune his lyre, and utter his prophetic songs; the blighted plains of Galilee, where the Saviour might often bend His lonely steps to cheer the widow's dwelling; the ruined city, once the terror of surrounding nations; the forgotten temple, whose walls once echoed back the accents of that voice, "which spake as never man spake:"—these images, and memorials of former days, have often produced a solemn sadness, in the minds of those, who have visited the shores of Palestine; and these feelings have responded to the affecting complaint, "Thy holy cities are a wilderness; Zion, and Jerusalem a desolation! Our holy and beautiful house, where our fathers praised Thee, is burned up with fire; and all our pleasant things are laid waste."

But is there no emphasis of sadness, to be found in the sordid, and degraded state of those, who wander through the world forgotten, and forlorn; though once their forefathers were the favoured children of the Lord? Shall the sculptured stone, the time-worn capitol, even the poor fragments of some profane sanctuary—shall these affect so deeply the heart? And shall the moral ruin, the spiritual decay, of the once highly-favoured people of God—shall these vestiges of desolation, excite no feeling in our bosoms? Where is a ruin to be found so mournful, and so complete, as that which the moral aspect of Judah now presents to our view!—

*Letters from the East.*

A COMPARISON OF THE RELIGION OF MOHAMMED WITH  
THAT OF CHRIST.

Mohammed was the grandson of the most powerful, and honourable family in Mecca, a principal city in Arabia;\* and although Mohammed by the early death of his father, was left without a patrimony suitable to his birth; he long before the commencement of his mission, repaired this deficiency by an opulent marriage. A person of this description, assuming the character of a religious teacher, would not fail of attracting attention and followers. Mohammed conducted his designs with great art and prudence; as a politician would a plot. His first application was to his own family; which gained him his wife's uncle, (a considerable person in Mecca,) together with his cousin Ali, afterward the celebrated Caliph,† then a youth remarkable for his impetuosity and courage; who, on Mohammed calling an assembly of the family, and asking who will be my companion, and Vizier,‡ Ali, only 14 years old, replied, O prophet! I am the man; whosoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, and rip up his belly. O prophet! I will be thy Vizier over them. Gibbon, vol. 9, p. 245.

Mohammed next applied to Abu Beer, a man of wealth and influence; which gained him five other principal persons in Mecca, who prevailed upon five more of equal rank to

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\* The Arabs deduce their origin from Abraham through Ishmael. Genesis xxi.

† Caliph, a king, or emperor among the Arabs.

‡ Vizier, a principal officer, and statesman.

join them. This was the work of three years ; during which time, every thing relating to their designs, were done in secret. Upon the strength of these allies, and the protection of his own family, Mohammed began public preaching : and the advance during nine or ten years, was by no means greater than might have been expected ; considering, there was no established religion at Mecca to contend with. How soon, his first adherents were let into the secret of his views of empire, or when these views opened themselves to his own mind, cannot be determined. The event however was, that his first proselytes, all ultimately attained to honours ; the command of armies, and the government of kingdoms.

The inhabitants of Mecca, in common with other Arabian tribes, acknowledged one supreme Deity ; but, associated with Him many objects of idolatrous worship. The doctrine, with which Mohammed set out was, the unity of God. He said, Abraham, their illustrious ancestor ; Ishmael, the father of their nation ; Moses, the law-giver of the Jews ; and Jesus, the author of Christianity ; had all asserted the same thing ; but their followers had corrupted the truth, and that he was now commissioned to restore it to the world.\* This plausible doctrine prevailed, and was a principal means of Mohammed's success in his ministry. Two motives appear to pervade the whole of this man's proceedings, 1st, to make converts, and 2d, to make his converts soldiers.

When Mohammed began to preach, his address to the Jews, and Christians, and the Arabs, run thus : that, the religion he taught was no other than that of Abraham, Ish-

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\* Sales Koran, c. xi. p. 17 ; c. xliii. p. 393 ; and c. xxii. p. 218.

mael, Isaac, Jacob, and the tribes ; and that delivered to Moses, and to Jesus : we make no distinction, said He, in any of them. " God hath ordained you the religion which he commanded, and has revealed it to thee, O Mohammed ; saying, observe their religion and be not divided therein : He hath chosen you, and hath not imposed any difficulty in the religion he has given you, the religion of your father Abraham.

Mohammed in the Koran, never ceases from describing the future anguish of unbelievers ; their despair and torment. It is the point he labours at, above all others. The terror, which they seem well calculated to inspire, would be to many a powerful application. On the other hand, his voluptuous paradise ; his robes of silk ; his palaces of marble ; his rivers and shades ; his groves, and couches ; his wines and dainties, &c. &c. ; assigned to each of the faithful ; intoxicated the imaginations, and seized the passions of his followers.

But Mohammed's highest heaven, was reserved for those who fought his battles, or expended their fortunes in his cause. " Those believers who sit at home, and those who employ their persons for the religion of God, shall not be held equal. God has preferred those, who employ their fortunes, and persons in His cause, to a degree above those who sit at home ; by granting them forgiveness and mercy." Again, " Do ye reckon the giving drink to pilgrims, and visiting the holy temple, to be meritorious, as those performed by him who believes in God, and the last day, and fights for the religion of God. They shall not be held equal. They who have believed, and fled their country, and employed their substance, and persons, for God's true religion ;

shall be in the highest degree of honour with God, and shall be happy. The Lord sendeth them good tidings of mercy from Him ; and good-will, and of gardens, wherein they shall enjoy lasting pleasures. They will continue therein for ever ; for with God is a great reward. And once more ; verily, God hath purchased the true believers, their souls and their substance ; promising them enjoyment of Paradise, on condition that they fight for the cause of God : whether they slay, or be slain, the promise for the same is assuredly due, by the Law, the Gospel, and the Koran. *The sword*, said He, is the key of heaven, and of hell ; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months fasting and prayer. Whosoever falls in battle, his sins are forgiven at the day of judgment ; his wounds shall be resplendent as vermillion, and odoriferous as musk ; and the loss of his limbs, shall be supplied by the wings of angels, and cherubim."

In warm regions, the appetite of the sexes is ardent, and the passion for intoxicating liquors moderate : consequently although Mohammed laid a restraint on drinking of wine ; four wives with the liberty of changing them at pleasure, together with the persons of all his captives, was an irresistible bribe to an Arabian warrior. " God is minded, says he, to make religion light to you ; for man is weak." How different this from the unaccommodating purity of the Gospel ! How would Mohammed have succeeded with the Christian doctrine in his mouth ? It must be added, that Mohammed did not prohibit wine, till his military successes had completely established his authority ; nor, did he establish the fast of the Ramadan, or the pilgrimage to Mecca, till that time, the 17th year of his mission.

A new scene now presents itself: the city of Medina, distant ten days journey from Mecca, was at that time distracted by two hostile tribes, and by the mutual persecutions of Jews and Christians; however, the religion of Mohammed gained a more favourable reception at Medina, than at Mecca, after 12 years painful endeavours; though after all, the progress was but small. His missionary could only collect a congregation of 40 people. The inhabitants of Medina, harassed and disgusted by factions; at length admitted the sway of this prophet's authority, to suppress the violence, and fury that annoyed them: therefore, after an embassy composed of believers, and unbelievers, with whom an alliance was formed; Mohammed made his public entry, and was received as the sovereign of Medina.

From this time, Mohammed changed his proceedings; for now having a town at his command, he pretended that a divine commission was given him to attack the infidels; to destroy idolatry; and to set up the *true faith by the sword*. An early victory, over a very superior force, established his renown. Every year after this was marked by battles, or assassinations. In the nine following years of Mohammed's life, he commanded his army in person, in eight engagements; and undertook, by himself, or his lieutenants, fifty military enterprizes. From all sides, the roving Arabs joined his standard of religion and plunder. Beside the promised joys of a carnal paradise, Mohammed rewarded his followers in this world, with a liberal division of spoils, and the persons of the female captives. After the reduction of his native provinces, the distracted state of the Persian empire facilitated a successful invasion. That Mohammed's conquests should carry his religion with them, when we know



the conditions which he proposed to the vanquished, will not be surprising. Death or conversion, was the only choice offered to idolaters. "Strike off their heads ! said he, strike off all the ends of their fingers ; kill the idolaters, wherever ye find them." To the Jews and Christians, was offered a milder course ; of subjection, and tribute, if they continued their own religion ; or an equal participation in the rights and privileges of the faithful, if they embraced the religion of the Koran. "*Ye Christian dogs*, said he, you know your option ; *the Koran, the tribute, or the sword.*"

The corrupted state of Christianity in the seventh century, and the contentions of its sects, unhappily favoured Mohammed's pretensions ; and his victories, which were represented both by friends and enemies, as Divine declarations in his favour. Success was evidence, and prosperity carried with it proof. "Ye have already, said he, in the battle of Bedr, a miracle shewn you in two armies ; one fought for God's true religion, but the other was composed of infidels. Ye slew not those who were slain at Bedr, but God slew them. If ye desire a decision between us, now hath a decision come to you."

The success of Mohammedanism during this, and every period of its history, bears so little resemblance to the early propagation of Christianity, that no inference whatever can be drawn from it, to the prejudice of the Christian cause. For what are we comparing ? A Galilean peasant, accompanied by a few fishermen ; with a conqueror at the head of his army. We compare Jesus, without power and support ; without one external circumstance of attraction or influence prevailing against the prejudices, the learning, and the hierarchy of his country ; against ancient religious opinions :

the pompous religious rites; the philosophy, the wisdom, the authority of the Roman empire, in the most polished and enlightened period of its existence; with Mohammed making his way among Arabs; collecting followers amid conquests and triumphs, in the darkest ages and countries of the world; and when success in arms was considered a sure testimony of Divine approbation. That multitudes, persuaded by this argument, should join the train of a victorious chief; that still greater multitudes should, without any argument, bow down before irresistible power, is not surprising; but in which we can see nothing that resembles the causes by which the establishment of Christianity was effected.

The success therefore of Mohammedanism, stands not in the way of this important conclusion; that the propagation of Christianity, in the manner, and under the circumstances in which it was propagated, is a *unique* in the history of mankind. A JEWISH PEASANT OVERTHREW THE RELIGION OF THE WORLD.—*Dr. Paley's Evidences.*

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